

A
SERMON
PREACHED AT
PAVLES CROSSE THE
SEAVENTH OF MAY,
M. DC. IX.

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SEVENTH OF MAY

M.D.C.LXX.

By George Benson

18.

22.



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To the Christian Reader.



Good Reader, though we live in an age which is more merciesse to inke and paper, then the ages of our forefathers have bin, and therefore it might seem a foolish pittie in me to spare that which will be spent: yet have I ever dedicated my poore labours to the rare only, that thereby (if God would) they might bee conveyed to the heart: not vnto the eye with a desire to have them exposed to the censure of the world. Notwithstanding mine own priuate iudgement &

a Scutla est
clementia cum
tot vbique
vatiibus occur-
ras, peritura
parcere chari-
tatem. Sat. 1.

resolution, mistake me not, I can very well digest the publishing of other mens labours. b For as Simonides seeing a man silent at a feast, sayd vnto him: If thou beest a wise man, thou art a foole for concealing thy wisdom: if a foole, then thou art wise for not revealing thy folly: So, I hold it wisdom in them which are enriched with extraordinary gifts, to impart their graces vnto the world: But as for those to whom knowledge hath either not dawned, or not so plentifully shined as vpon their fellows, I advise them as c Vlysses did Andromache (when her son Astyanax was in danger of the enemy) Lateat, hæc vna salus: let them silence their labours, if they would not be traduced, and censured by those that loue them not. I iustly ranke my selfe amongst the later sort, and would have followed the counsell that I giue to others, but that I am weyed against my owne mind by such reasons as I hope wil passe for weighty in the iudgements of others as wel as of my selfe. When by the commandement of the right reuerend Father in God, the Lord Bishop of London (by whom I was and ever will gladly be commanded) I was called vnto this seruice, and deliuered this sermon in that honourable presence where it was bestowed, I found that it was swoln farre too bigge for the time allotted to that exercise: which might by me have been more fitly proportioned to the time, if I had endenoured (as heretofore I haue done) to drawe my speech into knots and borders, and set my words likewise for the delight of the eare only. But I thanke my good God, who hath set me in the country to be schooled by experience (which teacheth fooles and all) at whose hands I haue learned to intend not mine owne credit, but the glory of my great Master, and the soules health of the Lambes of his little flocke. We, who strine not to amaze the world with curiosity, but hauing the timber of our building ready reared vp, waite for such vanes, or turrets, and caruings, and embellishments: such words as God shall enable vs withall d in illa hora, we (I say) cannot digest our matters by the clocke: and therefore (my case being such) I was forced to cut off much of that which I had provided, and to mangle that which I spake, because I breathed with an eager desire toward the end of my text. Neither was it my length only that crossed my

b Plut. Symp.
lib. 3.

c Seneca in
Troa.

d Math. 10. 13

To the Christian Reader.

desire: but I was checked by those infirmities, which I cannot truly say were painful, but so dangerous (God is my witnesse) that I feared oftner then once or twice, e Gen. 35. 18. that that my labour would haue proued my e Ben-oni and my selfe like Rabel to haue dyed in trauaile of that Sermon. if God (blessed be his name) had not f Cant. 2. 4. spun out and continued his loue towards me, which hath bin f a banner ouer me g Psal. 22. 10 g euer since I hung vpon my mothers breasts.

These are the reasons which induce me to present that vnto the eye, in his full shape and proportion, which came maimed vnto the eare, and much abbridged for want of time. Vnto mine own purpose, for publishing hereof, there hath not wanted the concurrence of the desires of men of good sort and ranke. Neither could I want one to patronize it beeing published; for God hath giuen mee some honorable and worthy friends: among the rest, the right reuerend Father in God, the Lord Bishop of Hereford my Diocesan, to whom (vnder God) I am indebted for much of my liuelihood in this world: h Job. 29. 4 h The prouidence of God euer be vpon his tabernacle. Yet shall not this small and weake issue of mine, presume to take sanctuary, vnder his or any other great name, as though it would dare and defie the world by vertue of that protection: but rather thinke that I tender it to thy curtesie and fauourable censure; humbly intreating thee, when thou meetest any obliquity, to remember that I am a man, and thy brother, and not free from error: i Lam. 1. 17. i when thou meetest with any thing worthy thy view, giue the glory vnto God i the k Iohn 14. 6 k Father of light from whom commeth euery good and perfect giuing, & who is the way the truth and the life: let him haue the prayse for what I haue, and me thy prayers for what I want. Thus I leaue thee vnto Gods mercy, & this small Treatise to thy fauourable censure: and I send it out with that prayer or benediction that Iacob sent with his sons into Egypt; l Gen. 43. 14 l I God Almighty giue thee mercy in the sight of the man: in the sight of the great man, that thou maiest make him humble: of the poore man, that thou maiest make him content: of the stubborne man, that thou maiest hammer and supple him: of the penitent man, that thou maiest bind vp his wounds and sores. Of euery man, that thou maiest touch his conscience and winne his soule: especially of Ioseph, our puruayer against the time of dearth, especially that man, the man CHRIST IESVS, that thou maiest win his fauour, Amen. From the Rocke in Worcester-shire.

Thine in the Lord Iesus,

GEORGE BENSON.

Errata.

Pag. 13. line 23. meditation for mediation.

Pag. 50. line 23. neuer for neuer.

A SERMON PREACHED
at Paules-crosse the 7th day
of May, 1609.

Hosea, Chap. 7. Ver. 7, 8, 9, 10, 11, 12.

7. They are all bote as an oven, & haue deuoured their Iudges: all their Kings are fallen: there is none among them that calleth vpon me.
8. Ephraim hath mixt himselfe among the people: Ephraim is like a cake on the hearth not turned.
9. Strangers haue deuoured his strength, & he knoweth it not: yea, gray haire is here and there vpon him, yet he knoweth it not.
10. And the pride of Israel testifieth to his face, and they doe not return to the Lord their God, nor seek him for all this.
11. Ephraim also is like a dowe deceived without heart: they call to Egypt they goe to Asur.
12. But when they shall goe, I will spread my net vpon them, & draw them down as the foules of the heauen: I will chastise them as their congregation hath heard.



Right Honorable, right Worshipfull,
dearely beloued in our Lord and Sa-
mour Iesus Christ: If the worth of
this Prophecie of Hosea could bee
rightly valued, we should finde that
herein is imbarcked as great riches of
grace, as euer yet the word of God,
the siluer stream of the water of life, hath landed vnto our
soules, since first we sinfull men had trafficke with that re-
nowned

2 Zech. 9. 10

nowned King ^a whose dominion is from sea to sea, and from the river unto the end of the world. Among all the Prophecies, especially this of *Hosea*; among the chapters of this Prophecy, this the 7. and in this 7. these verses that I have read vnto you, doe ayme principally at the kingdom of Israel, not of Iuda; at the 10. tribes committed to the gouernment of *Ieroboam*, not vnto the two tribes left with *Rehoboam*, the son of *Salomon*. In the handling of which words I desire your minds as well as your bodies, and that my words may rather diue downe into your hearts, then swimme in your eares; therefore I will not intangle you in the maze of any curious diuisiō, but plainly I will obserue these three things:

1. The sinne of Ephraim and al Israel. 7. 8.

which is,

1. Bred at home. All like an ouen. Which sinne had 3. effectes.

1. The deuouring of their Iudges.
2. Slownesse in not returning.
3. Their not calling vpon God.

2. Borrowed abroad. Ephraim mixt himself. &c. which borrowed sinne had one effect; and that was this: he was as a cake on the hearth not turned.

2. The dulnesse of Ephraim: of which dulnes I obserue

1. The arguments or euidences: which were

1. Wilfull ignorance in not knowing. ver. 9.
2. Slownesse in not returning. ver. 10.
3. Simplicity and credulity in being ouerreached. v. 11

2. The aggravation: & that is by these circumstances or for these causes.

1. Strangers deuoured their strength.
2. Gray hayres were here & there vpon him.
3. The pride of Israel testified to his face.

3. Gods alarm to rouse them out of their slumber, and awake their dulnesse. &c. but when they shall goe, &c. where I obserue these three things:

1. Gods prouidence: hee will see them as they goe.
2. His wisdom: he will spread a net.
3. His power: he will draw them down.
4. His iustice: he will chastice them.
5. His truth: he will make good what he hath sayd in the congregation.

As

As if the Prophet should haue sayd, O ye men of Israel, especially you of the house of Ephraim, concupiscence boiling within you hath made you hot as an ouen; Kings, and Iudges haue been your fuell, you haue not called vpon the Lord: by reason of the mixture of your selues among the people, you haue been tainted with idolatrie, partly rawe and partly roasted, you haue had a knee for God, and a knee for Baal: you might haue been warned by the inuasion of strangers and by the approche of olde age, yet you haue beene possessed with blinde and lame, and lumpish spirits, for I obserue your dulnesse, and your slownesse, and your simplicitie: you haue beene without eyes not knowing: without feete not returning: without hearts, and as a doue deceived: yet (sayth God by the Prophet) when you goe, I wil see you by my prouidence, and spread a net for you by my wisdom, and drawe you downe by my power, and chastice you by my iustice, and make good the truth of that which you haue heard affirmed in your congregations.

They are all hotte as an ouen. Which is a borrowed speech, implying their sin bred at home. There is a fire wherewith Christ baptizeth, Matth. 3. and wherewithall, the Apostles were enriched, Acts 2. (I meane the vertue of Gods holy spirit) which when it takes possession of a man, it makes his heart hot within him^b, and while he is mansing the fire kindleth, and he speakes with his tongue. But his words are like the words of Nephthali^c, who is like a Hind^c giving good words: they are eyther prayes vnto his God, or charitable comforts vnto his brethren, or holy meditations vnto himselfe. Yet the same diuel that had a floud of water to send out of his mouth to drowne the Church and her children, Reuel. 12. hath water also to quench this holy fire, and in stead thereof hee hurls balls of wilde-fire into our soules, hee fanneth them with the blandishments of the world, that the sooner^d Lust might conceiue & bring forth sinne, that sinne when it is finished might bring forth death. Such is the forme of an ouen, that by reason of the vault

Ouen.

^b Psal. 39. 4

^c Gen. 49

^d Iam. 1. 15

and damming vp therof, the inward parts therof are black and vnclean, and the fire worketh more vehemently then in ordinary places so it is with sinne.

Vnclean:

It takes possession of the heart (the strongest holde) which is the throne of the minde, and by degrees surpriseth the other parts of the body: *The tongue by dropping the poyson of aspes vnder it: the hands by making them the hands of iniquitie: the feete by making them swift to shed blood: the eyes by making them swell with lust: the wayes by making them exorbitant from the wayes of peace:* So that when God seeth the garment of righteousness, which he hath bestowed, rent and torne, the work of sanctification out of reparations, and his owne image censored, he may say as his sonne our Saviour did once say of the Romane coyne, *Whose image and superscription is this? It is Cæsars: then giue vnto Cæsar, that which is Cæsars, and vnto God, that which is Gods.* Whose image and superscription is this? It is the diuels, or the worlds, or the fleshes; then giue vnto them that which is theirs: they are not stamped with my seale, I acknowledge them not to bee mine owne.

gPlut. & Suet.

When *Cæsar* was wounded vnto death by the Senators of Rome, it grieved him much, but much more when hee perceined himselfe to bee hurt by *Brutus*, whome he loued aboue the rest: therefore his dolefull tongue copied out of a more dolefull mind these words, *Et tu fili?* And thou my sonne also? So no doubt but it grieues God to bee pierced through with the finnes of Atheists, and irreligious men: but it grieues mee more (may God say) when thou that art my childe rebelst against mee: thou whome as mine owne sonne I haue created, vvhome I haue redeemed, whome I haue iustified, whome I haue sanctified, whome I mean to glorifie: For, *where the more debt is forgiven, there the most loue and obedience is due,* sayth Christ to *Simon*, Luke, 7. The world is olde and very sickly: and one (wee see) is distempered with a consumption of enuy, an other with a hottie feuer of malice,

lice, another with lunaticke and raving fittes of swearing, another with a tympany or swelling of ambition, another so loseth himselfe by drunkennesse, that a man may seeke a man in a man and not finde him. Yet, if you in this sinne-sicke world, can auoide the untures and staynings of concupiscence, and make wrack neyther vpon the Rockes, nor vpon the Sandes, neyther vpon open nor secret sinnes, ^h then *neyther the arrowe that flies by day, nor the Pestilence that walketh in the darkenesse, nor any euil that destroyeth at the noone day, shall do you any harme.* ^{h Psal. 91.5}

I exhort you therefore vnto that warmth of the holy Spirit, which softned the hearts of the ⁱ *two Disciples as i Luke, 24. they went vnto Emmaus,* or if you wil to that higher degree of zeale for God and Gods house ^k *that eate vp DAVID.* ^{k Job 2. 17. Psal. 69. 19} So may your Soules (Salamander-like) liue by *that spirit of burning which purged the bloud of Ierusalem.* *Esay, chapter 4.* So being free from staynings and blacknesse by that smoake of that other fire, you may bee cleane, and fit to stand before the Lord your God. Say therefore vnto concupiscence I will not nurse thee vp: harbour not that smooth faced enemy which vwill not only pollute (which first I noted) but it will make your owne affections rebells and mutinous within you, it will worke violently.

Witnessse the three effects of this home-borne sinne. ^{Violence} First, Their Iudges were deuoured. Secondly, Their Kings were fallen. Thirdly, They did not call on God. Behold how they were insatuate: in all their difficulties whither were they to flie? To their Iudges: yea but their Iudges were deuoured. Their Iudges being gone, whither then? to their Kings: yea but their Kings were fallen. Their Kings being fallen, whither then? to God: there was their highest Court of appeale: yea, but they called not vpon mee (sayth God). Lo here, with their owne hands they haue pulled downe all the sanctuaries they had, and 1. their Iudges.

Iudges.

a Ex. 18. 21

b 1. Reg. 22

c Hof. 3. 4

d See Simon

Patrichs ans

swereto

Mach. part.

3. maxim. 5.

e 1. Cor. 15.

f Hof. 4. 2

g Job. 38. 10

h Zecha. 11.

Iudges and iudgement ^a (to auoid confusion) are blessings giuen vnto kingdomes by God, who is the God of order and not of confusion. Therefore *Michen* groined in spirit when he ^b *sawe all Israell as sheep without a Shepheard*. ¹⁷ & our Prophet *Hosea* thought it a curse vnto Israel when they should remaine manie dayes ^c *without a King, and without a Prince, and without an offering, and without an image, and without an Ephod, and without Teraphim*. *Machinel*, who for his villanie is exempt from comparifon, though hee haue long since spawned in the world, and dipped in his opinions much of Christendome, sets down a rule, how a Conquerour may weaken a subdued kingdome, vnioint the sinewes thereof, and make them fall by their owne weight, that is ^d; by taking from them order and government, by laying the reanes on their owne neckes, and allowing them to liue lawlesse. But lift you vp your voices in prayse and thankesgiuing *among such as* ^e *keepe holy day, because you liue in a kingdome, where one* ⁴¹ *starre differeth from another in glory*, where the Iudges in their seuerall ranks, haue their mouthes as oracles, & their bosomes as treasuries of good counsaile: who when they see ^f *blond swelling to touch blond*, they giue it ^g *barres and doores: saying, Hitherto shalt thou come, and thou shalt come no further, here shalt thou stay thy proud waues*. They are vines, and olines and figge trees, *Iudg. 9. They leaue their fatnesse, and their sweetnesse, and their wine, to raigne ouer the trees of the forrest, both ease & pleasure for the good of Gods people*. Prize at no lower rate these iewells in your own ground, let not your finnes serue as brokers to embeazle these commodities, and conuay them from you; but rather by good meditations and indeauours, husband your graines of mustard seed, that from the lesse you may grow to more grace, and become so louely in the sight of God, that your case may neuer be as *Ephraims* was, who for their finnes had their Iudges deuoured, and ^h *the staffe of beauty (that is,* ¹⁰ *comely government) broken among them*. And you the reuerend Iudges of this land, who are ordained to lance

lance the impostumes, and prune the luxury of this kingdom; weigh well your high standing, looke vpward, and downward: vpward, & consider that *you are Gods*; downward, and consider also that *you shall die like men*. There be two sins, whose forges, and anvils are neuer cold, but like Pyoners they are euer vndermining your seats of iustice: they are bribery and partialitie brethren in euill, *into* ^{k Gen. 49. 6.} *their secrets let not my soule descend.* ^{i Psal. 81. 6.}

Bribery.

Bribery is marked in the forehead for a sinne, and therefore dares not approach neere your seates of iustice: but I pray God it play not the vsurper, and take possession of some about you, by vnlawfull intrusion. If it be true which is commonly receiued in the world, then there haue been many belonging vnto men of great place, who haue deceit and nimblenesse of wit, and bribery, and other sinnes, like as many porters to bring them in *Pretium sanguinis*, the price of blood. Yet haue they cryed like the siluer-smith in the Acts: *The great goddesse Diana, great is* ^{i Acts 19. 18} *Diana of the Ephesians: the great goddesse Iustice, great is shee*: when their care was not for iustice, but for their owne gaine, by pretending iustice, as the siluer-smithes inteded their own thriving by making images in *Dianaes* temple. These things I haue heard, but I hope for better things in you, and yours, else may the seruant breake the masters head with precious balmes, and make them (like *Reboboam*) ^{m 1. Reg. 12} *whippewith Scorpions instead of rodde*s, and by turning ¹⁴ *Iustice into wormewood*, become like ^{n Amos 6.} *the volues* ¹² *of the euening*, that leaue not the bones vntill the morrowe. ^{o Soph. 3. 3.} Meane while the Clyent findes his physicke worse then his disease: poore sea-faring man, he comming towarde the Iudge (who like a goodly promontory, or land mark giues assurance of calme and harbour) makes wrack vna-ware vpon the sands, secretly by the way before he can haue audience in open court. Whosoeuer they be that by such vnder-working do abuse their Lords and masters, & tyre out the poor subiects, let them know that their hands taking bribes, are like the winde ^{p Arist. Me-} *Cacia* which draweth ^{tor. 2. cap. 6.} cloudes

cloudes of witnesses against themselves.

Partiality.

Now though Bribery dare not be seene in the place of
 Justice, yet Partiality is not such a stranger to flesh and
 blood: and the more acquaintance, the more danger. The
 mother of all lawes, (that is, the lawe of *Moses*) would
 haue Iudges the masters of their affections, neither *fear-
 ing the rich, not fauouring the poore*, and therefore Ju-
 stice (the mistresse of the lawes) is described blindfolded,
 as discerning neither friend nor enemy, and being too
 holy to consult with flesh and blood in matters of so great
 consequence: which rule while *Pilate* did not obserue, he
 would, but could not, *wash the filth of his impiety from
 his hands*. Peter Martyr *allegorizing vpon the seate of
 Salomon*, sayth, that the height, and the golde, and the
 iuory of the seate must put the Magistrate in minde of his
 eminency, purity, and spotlesse innocency. Wherefore,
 let your hands be euer at the sterne, and your eyes be fix-
 ed on the starre, *the bright morning starre*: and consult *le-
 hesopbar* who told his Iudges, that their iudgements, were
the iudgements of God, and not of man: and be it (euer to be
 remembred) written vpon your walles, that you are the
nursing-fathers of the Common-wealth: and therefore
 ought to holde out to the kings Subjects the *breasts of con-
 solation*. To haue such Iudges it is a blessing, indeede a
 blessing which this people of Israell was not worthy of,
 for by their sins they deuoured their Iudges: whither then
 could they flie for succor? vp to their Kings? no, for their
 Kings were fallen.

Kings.

It were much to tell you how, and how many kings
 of Israell fell: but if you looke vnto the 2. of Kings the
 15. Chapter, you shall see it described by a better penne.
 You shall see a ranke of many, whereof one supplanted
 and spread a net for an other, by treason and conspiracie:
 one of them inherited an others impietic. *The fathers
 eat sower grapes, and the childrens teeth were set on edge*: with
 a false key they opened the doore for vengeance vnto
 themselves: *Why will you die o house of Iacob, why will you
 die?*

dye? Had they pleased God, he would haue clipped the wings of peace, and plenty, and prosperity, and victorie, that they should not haue flowne out of their borders. They had Peace, the childe of heauen, and Plenty the childe of Peace, and the daughter deuoured the mother: their opulency brake their peace, and made them rebell euen against their Kings. Their confused state makes me remember the blessednesse that ouershadowes our owne. In the time of Queene *Elizabeth* our Soueraigne of blessed memory, seuerall Popes authorised seuerall disloyall subiects to reach at her crowne and person; being all, as it seemes of that opinion that Cardinall *Baronius* was of, when of late vpon a controuersie betwixt the Pope and the Venetians, he made a foolish glosse vpon a good text, telling *Paul* the first, that whereas the vision came to *Peter* of things cleane and vncleane, and a voice that hee should kill and eate, it was a warrant to *Peters* successor, that he should first kill, and then eate: his principall office was to kill, to excommunicate, to depose. How this is racked above the highest pin, and beyond the meaning of the H. Ghost, let Diuines iudge. I insert this new occurrence with matters that are far ancients, because I would haue the world know that though there hath beene a change of Popes, yet there hath not beene a change of the minds of Popes: This that now is, is animated to kill, and so were those in the time of Queene *Elizabeth*. But yet shee outliued many of them; to proue (in them) that of the Prophet *David*, that the bloudsirstie shall not line out halfe their dayes, and (in her) that of *Salomon*, *Prou. 3.* that wisdom (which she embraced) carrieth length of dayes in her right hand, and in her left hand riches and glory. The Ministers of the word of God are commanded to baptize and preach: those Popes baptized not in water, but in bloud, and their preaching was nothing but a denouncing of warre vnto Christian Princes; planting and rooting out: planting, but their owne opinions: and rooting out those Kings and Princes which God hath planted.

A booke
called va-
riance be-
tweene the
Pope and
Venice
pag. 42.

Witnesse Cardinall Comensis his letter vnto Doctor Parry, for killing that gracious Queen, who was ever a mark for the enuened arrows of them, who forgot that saying of Salomon, Eccles. 10. *Curse not the King, no not in thy thought, neither curse the rich in thy bed chamber: for the foule of the heauen shall carrie the voice, and that which hath wings shall declare the matter.* The Popes commaunded, and they obeyed; cruell Fathers, and too too forward sonnes.

Virg. Ecl.

8

Crudeles nati magis, an pater improbus ille?

Improbus ille pater, crudeles vs quoq; nati.

Shee liued (for all their plots) till she was olde and mel-
lowe for the kingdome of God: and when wee lost her
(though many wished their eyes might be closed vp be-
fore they sawe a change) yet of our Common-wealth we
may say as doth the Prophet Esay 66. 7. *Before shee travel-
led shee brought forth: and before her paine came, shee was deli-
uered of a man childe: wee changed almost nothing but
the Sex: after a David we haue a Salomon; after a David
the youngest of Ishaes sonnes, and a shepheard, Elizabeth the
youngest of King Henries daughters, not a shepheard,
but one that desired to bee a milke-mayde in Woodstock
parke, we haue a Salomon, who hath spoken and written
many parables and wise sentences, and can skill (witnesse
all the learned of the land) of all the plants from the cedar
of Libanus, vnto the hyssope that growes vpon the wall. And
now I speake of things pertaining to the King, for such an ar-
gument: my tongue should be the pen of a readie writer. God
no doubt sayde vnto him, well done good Stewarde
Thou hast been faithfull in a little, I will make thee ruler ouer
much, thou hast well gouerned one countrey, thou shalt
bee gouernour ouer an other. So hee was brought vnto
vs with acclamation, as it were vpon the shoulders of
all the kingdome, not ferried ouer vppon the waues of
bloud: So that if euer March come in like a Lion, and
went out like a Lambe; it was then, when, in the begin-
ning of that moneth, the sicknesse of her Maiestie, made*

x 1. Reg. 4.

33

y Psal. 44. 1

* Luke 19.

17.

Iacobus
Steward.

vs feare her death, and after her death, Lion-like deuourings by our enemies, and in the end thereof the inauguration of our gracious King, and his hopefull issue, gaue vs assurance of an euerlasting lamb-like calme. The authority that runnes like lesser streames, through all courts and offices of this land, fills vp the banks in him, yet hath his anointed person (since Popery was a mint of treason) bin a mark for traytors. When I recount all their hellish machinations, the thought of the powder treason takes vp all the room. That, that may say with the diuel possessing the man in the Gospel, *My name is legion; for we are many:* many diuels, many treasons, many heads, many deuises ^{2 Mar. 5. 9.} were in this one deuise, which shot at the king *the annointed of the Lord*, the Queene the mother of our hope, the Prince the branch of our hope, the Councell the brain of the kingdome, the Bishops *the charets of Israel & the horsemen of the same*, the nobilitie and gentrie the flower of our countrie and common-wealth: They, they of that confederacy were like to *Iehu the sonne of Nimshi*, they ^{b 2. Reg. 9.} marched furiously; they marched as they had bene wadded. ²⁰ And how could it otherwise be? they must needes runne whom the diuell drives.

Wonderfull closely was this snare laide by the Prince of darknesse: *The plowmen would haue plowed upon our backs*, ^{c Ps. 129. 3.} and haue made long furrowes: but *abyssus abyssum inuocauit*, one deepe called an other, the depth of Gods mercie called danger out of the depth of the vault, his loue was ^{d Cant. 2. 4.} *ner ouer us*, we were not buried in the bowells of confusion, misery scarce knocked at our doores, scarce touched the hemme of our garments, *mercy hath embraced vs on euery side*; whereas Ephraim was compassed about with the iniquitie of their owne beeles, for by their sinnes they deuoured their Iudges, by their treason their Kings are fallen: Kings and Iudges being gone, whither could they fly for succor? vp vnto God? no, for it followeth, There is none among them that calleth vpon me.

The language of the Prophet is all and none, all are

None calls
vpon God.

like an ouen, none call vpon God, they went all with one accord down the stream: they were either possessed with a dumb spirit, they did not call; or with a frantick spirit, if they called, they called not vpon God: they did not, but wee must call, and call vpon God: wee must call, or else we are sluggish: call on God, or else we are foolish: in the name of Christ, or else wee are presumptuous: for things lawfull, or else wee are impious: zealously, or else we are but like warme Christians.

Call.

e Tul. off. li.

We must *ask if we will haue, speake if we will finde.* Look, 1. for the blessings of God are not the spoiles of Salmacis

f. without sweat and bloud: though they be cheap yet they comenot alwaies without our own indeauors: which indeauors of ours if they be vsed, O with what ioy may we expect Gods blessings vpon vs, *as the husbandman waitt for the former & the later rain.* Israel sinned (as they did often) God was angry, Moses prayed, God sayd vnto him

f Iam. 5. 7.

g Gen. 32. Staymenot Moses: as if prayer had beene a cord to

g Gen. 32.

binde the hands of God, that he could not smite: Marks well the words, Staymenot Moses, but let mee smite the

h Iam. 5. 13

people. *Is any man afflicted, let him pray.* Yea but God many times seemes not to heare, but makes his children

i Nk. 20. 11

like themselves goe down into the pit. Yet, tarry about the Lords leijsure, be strong, prescribe him no time: but as Moses

k Gen. 32. 28

strooke the rock twice, and the waters gushed out, so be not you weary of prayer, but with your prayers beate at the rock

k Gen. 32. 28

of your defence again and againe: and if not at the first, yet in Gods good time the waters of comfort will issue out, and make your soules like whto a watered garden, you

l Eusebius

shall be changed from *Jacobs* to *Israels*, that is preuailing with God. Pray you must, and not be sluggish, and when

de vita Cōst.

you pray you must be wise and call vpon God. Such was the practice of *Constantine* the Emperour: (when his enemy *Dionisius* began his warres with exorcismes and charmes) he undertooke all with prayer and

2. 4.

holy meditations, and therefore the Lord of heauen made him Lord of the field, and he found such comfort by prayer,

er, that he stamped vpon his coine the image of himselfe kneeling vnto his God: Pray to God you must, and not be foolish in the name of Christ, and not be presumptuous.

m Idem de
vita Const. 4.
15

For the name of him is the only name whereby we must be saved. Jacob in his journey towards Padan Aram, as he dreamed saw a ladder reared from earth to heauen, which (by the iudgements of Diuines) was a figure of Christ, who by his humane nature touched earth, and heauen by his diuinity: vpon this ladder there were Angells that passed vp and down, at the top of the ladder there stood Almighty God: whereby wee may be assured, that if we or our prayers passe by the ladder, by Christ Iesus, wee haue God the Father at the top of the ladder ready to receive vs, and our prayers; whereas we haue no such assurance, if wee goe by Saints, or Angells, or any other by-path, saue onely the Kings high way. The ascending to the throne of Salomon was by sixe staiers, or steps, and at the end of every stayer was engrauen a Lion: Ascend you vnto the throne of a greater then Salomon, by the sixe petitions of the same prayer that the Sonne of God composed, and you shall find annexed to every petition a lion, euen the Lion of the tribe of Iuda, who by his meditation will procure you both audience and fauour. When the wine failed at the marriage at Cana of Galilee, Christ tooke sixe water pots full of water and turned them into wine: though those sixe petitions deliuered by our hearts and tongues (by reason of the mixture of our vanity) be full of water, weak, wallowish, and not seasoned with that salt which every man should haue in himselfe. Mark 9. 24. Now by his power and mediation hee can make them strong as wine, and vs so strong, that by wrestling with God, wee shall be called no more *liars*, but *sons*, that is preuayling with God. Yet how all this the world would lead hither from the fountaine of living water, which haue we seen. When demand was made of the Oracle in Daphne neere vnto Antioch, why it refused to giue answers as

In the name
of Christ.
n Phil. 2. 10
o Gē. 28. 12
p See Doc.
Willc vpon
Gen. 12

q 1. Reg. 10.
18
regards to
the wall

2. 8. mo 7
mon 2
+ 44
r Job. 2. 8.

21. 2. mo 1
21. 2. mo 3
21

Iere. 2. 13.
Theod. ec.
hist. 3. 9.

formerly it had done; the diuell made answer that he had no power, because in that place the bones and reliques of the Martyr *Babylas* were buried, insinuating some extraordinarie holinesse and power in the dead martyrs, and by consequent inuaiting the simple to call vpon them: but you haue otherwise learned *Christ*, you know that your high Priest who hath felt your infirmities, *Hebrews*, 2. sayth, Come vnto me all ye that are heauy laden, and I will ease you, *Mat.* 11. When King *Abasbuerus* wanted his golden scepter toward any man, hee might boldly come vnto him into the inner court, without vsing the meanes of any courtier: What neede we vse the meanes of eyther *Peter*, or *Paul*, or the virgin *Mary* or any Saint, seeing the K. of kings hath called vs vnto him by his word, the scepter of his kingdom? What former you ask the Father in my name (saith *Christ*) he will giue it you. You must pray in the name of *Christ*, & not be presumptuous: for things lawfull, and not be impious.

For things
lawfull.

For otherwise, you may aske and not haue, because you aske amisse. If you ask either for things vnlawful, or for things lawfull, to be spent vnlawfully vpon your lusts, *Iam.* 4. If you pray for things vnlawfull: how can the Spirit help your infirmities? *Clemens Alexandrinus* * obserueth of the *Pythagoreans*, that they cryed loud in their prayers, not because they thought their Gods did not heare them, but because they would haue the world heare that they prayed for nothing, but for things iustificable. Let not impietie dead a thing that is so lively of it selfe, as prayer is: happy are they that haue their quivers full of these arrowes: it is not euery mans, but the prayer of a iust man, that preuaileth much if it be forment. *Moses* was allowed to ascend vp into the mount to conferre with God: but (sayth God) *Exod.* 19. If any beast shall touch the mount, that beast shall die: So, you may send your sanctified thoughts vp vnto the throne of God; but as for the beasts, let not them once touch the mount: away with all beastly cogitations, away with cruelty that tyger, away with deceit that fox, with lust that goat, with drunkennesse that swine: in your prayers consult

consult not flesh and bloud, pray not for satisfaction of your idle, vain, carnall, and sinfull imaginations, but pray for things lawfull, and be not impious: zealously too, and be not luke-warme Christians.

For, as a potful of water in the heat of sommer, is troubled and polluted with many flyes, but if the same water were boyled vpon the fire, the flyes neyther dust nor would come neere to pollute it: so, whiles our soules in prayer are cold and liuelesse, we are perplexed with vaine and idle cogitations; whereas if our mindes were inflamed with zeale, it would abandon all those vanities, and so rectifie our prayers, that wee should not offer *the sacrifices of fools*. This care had not the men of Israel in their praiers, for either they called not, or not vpon God. Kings & Iudges were their iuell, they deuoured them both; the highest in place, were the deepest in sin: for whereas God had taken away *ten tribes from Rehoboam, the sonne of Salomon*, and giuen them to *Ieroboam of the kindred of Ephraim*, euen the house of *Ieroboam* (the fountain) was corrupted, the roote of the King, the bloud royall, they that looked high in the court, they that sate at the sterne of the common wealth were corrupted; against these especially the *Prophet Hosea* speaketh in this prophesie, so dooth *Amos* too; whereas *Esay*, & *Micheas* directed their prophesies against *Iuda* not *Israel*; not one meddling with an others charge, as though they were all ruled by the form of their comission. Here I may iustly tax our wandring players, wandring Levites: who though *S. Paul* make profession against boasting of an other mans line & labors; Yet they are neuer wel, but when they haue their scickles in an other mans haruest, as though they would rob all the Ministers about them of their *crowne of reioicing*: like Iulie winding about the oke, that it may stand it selfe, but yet sucking the iuice out of the oke they flatter so, that they winde themselves into fauour with great ones, thereby standing themselves in credit, and sucking *no small aduantage*. I cal God to record, I aime at no particular man in the world,

Zealously.

c Ecclesiastes

4. 17

d 1. Reg. 12.

13.

c 1. Reg. 11

16

f Zaneb. in

prolegom.

sup. Hof.

Ephraim.

g. 1. Thef. 2.

19.

world neither am I so vncharitable as to repine at any Minister of Gods word, whom necessitie forceth to take paines in many places now in this hard hearted age; neither so vncurtious as to disallow that vsuall exchange of labour in this kinde, among friendly Ministers of the word: but I thinke those worthy of reproofe, who willingly (for aduantage sake) hold this vnsettled course, presuming that the Citizens of London are like them of Athens, *hitching and longing for novelties, & loathing Man nait selfe*, especially if it come from them to whom they pay tythes. Thus these *oyly mouthed Absolons* speak plausible things, to bring the people out of loue with their true Father, their true gouernour, their *Dauid*, their true Shepheard: *thus they steale away the hearts of the weaker sort* in whose braines there are many forgeries. Meane while those Ministers & Pastors of parishes, who, like candles spende away themselues to giue light to others, *who haue borne the heate of the day*, are disgraced, and the other sort suggest that besides (what is among them) *ther is no balm in Gilead, there is no Physician there*. And the people come to heare their own Parson or Vicar, *as M. Bilney a godly Martyr sayd the people came to heare him, like Malchus*, hauing their right eares cut off: they bring their left only, sinisterly interpreting whatsoever they heare. So the nurses of Schisme do inuade the possessions of many painefull labourers. There haue been in times past som about this City, pedlers of learning, not ingrossing whole volumes by reading, but gleaning and deflowring printed bookes and Sermons, picke-purses of other mens wits, meer bankrupts if euery man had his owne: they had *as Esaus hands though they had Jacobs voices*. And whether there be any such now a dayes or nor, I can not tell: but if there be, I feare it is still the sicknesse of this City, to admire them and disesteem your owne Shepheards. They say your houses are the *houses of Cloe*, your households the *households of Onesiphorus*: that house, that household would neuer be drawen to forsake their owne

Paul

Paul for^a an heap of teachers: I desire you of this honourable City euen in the bowells of Christ Iesus, that you will not be willing to entertaine (you care not whom) so it be not your owne Minister, that you will not gad (you care not whither) so it be from your owne parish Church, but rather thinke that God in his wisdom hath placed your owne Ministers ouer your owne parishes; heare their voices: if you will not heare them but rather choose vnto your selues other places and hunt after other men, you goe about preposterously and saucily to break that order which the God of wisdom hath set. Your owne Minister like ^p Aaron (*hauing the names of the ten tribes upon his breast-plate*) should haue his parishoners neere and deare vnto him: and ^q you should euen pull out your eyes to doe him good, as the Galathians would haue done for Saint Paul: your owne Minister is the man whose prayers and preachings are countermures for your defence against the enemy. Say then of your owne Pastors, ^r My Father, my Father, the chariots of Israel and the horsemen of the same: ⁱ for the weapons of their warfare are not carnal but mighty in God through Christ to cast downe holdes: they are the perfumers of the world, and though they be earthen vessels yet they carry that in them, that sweetens you. Such loue I say should you carry toward your own Ministers: So should Ephraim euer haue had an care for their Prophet Hosea; for the Prophet leuelled his speeches against Israell vvhich was his butte, and in the middest of this butte his fayrest vvhite vvas the house of Ephraim, Ephraim hath mixt, &c.

There was a time when ^u Iacob laide his right hand upon Ephraim, the head of Ephraim, the younger sonne of Ioseph, and his left hand upon Manasses the elder; from whome hee gaue the superiorities: which prognostication began to be fulfilled, *Iudg. 8.* when one cluster of the grapes of Ephraim was thought better then the vintage of Abiezer: whereby Gedon intimateth that the men of Ephraim in pursuite of Oreb and Zeb had the wheelles of their chariots like the

* 2. Tim. 4. 3

p Exod. 28.

29

q Gala. 4. 15

r 2. Reg. 2.

12

s 2. Cor. 10.

4

u Gen. 48.

1. 5. 14

whirlwinde, and in surprising them being so pursued, their strength was as the strength of stones. But howe are the brawnes of the armes of that Ephraim fallen? Ephraim is degenerate: which Ephraim? Ephraim that was sometimes godly and in Gods fauour, Ephraim that was now pompous and of the kindred of the King; this Ephraim is become degenerate. I will drawe bloud out of these two

* *Apoc. 2. 7.* veynes, and briefly handle these two points. * *Hee that hath an eare to heare, let him heare.*

Godly.

Jerusalem (as you know) was the *chosen Cedar among all the trees of the Forrest*, it had the birth-right from all the Cities in the world: and so long as holinesse kept residence in it, it was the Cisterne into which the fountaine of all grace powred his blessings by many conduit pipes and meanes: * *But shee left her first loue: y Shee cryed loude for*

1 Apoc. 2. 4. *y Matth. 27.* Christs bloud to fall vpon her and vpon her children, and so it

²⁵ fell vpon her, and now, *How is the gold become so dim?* The

Prophets complaine in diuers places, that the house of God was turned into the house of vanity: and that the

* *Esay 22. 1* * *valley of vision* was turned into the valley of the shadow of death. Therefore trust no vndermining Iesuite, though he crie loud, The church of Rome, as euer the Iewes did

a Ier. 7. 4. *a Templum Domini, the Temple of the Lord.* I confesse that which no man can denie, that in *Pauls* ^b time the faith of Rome was famous ouer all the world, but now I feare that mother is not much more then a Church, she is so gawdily trapped with the inuentions of man. Though (like one clayming a monopoly from God) she ingrosse holinesse, and arrogate more vnto her self, then her sister Churches,

c Apoc. 12. 4. yet I feare she is one of those starres *c* which the Dragon with his tayle hath swept downe from heauen, she deserued to lose

d Lamē. 4. 1. her praise, when she lost her piety: *d* *How is the gold become so dimme?* Such was the case of Ephraim, which first, and which secondly I noted: Ephraim, that was a Ruler among the people, was become out of measure sinfull.

Great among the people.

An inconuenience indeed, seeing that great mens actions are made presidents among their inferiours, who suite them-

themselves after the fashion of their gouernors: that knew
 the diuell well enough when he sayd vnto God, *I will be e* *ci. Reg. 22.*
a lying spirit in the mouth of Achabs Prophets: hee knewe
 the Prophets could lead *Achab*, and *Achab* the people; if
 he could guide the leaders, then he knew hee should win
 the field. *Ieroboam* is neuer met withall in the book of God
 but like a captiue with a chaine at his heels: and as one do-
 ing publicke penance with a plate of impiety vpon his
 forehead, he is called *Ieroboam the sonne of Nebat that* *f 2. Reg. 3.3*
caused all Israel to sinne. If a little shrub or twigge fall to
 the ground, it falls it selfe onely: but if a Cedar fall, it falls
 not only it selfe, but with the fall it breakes downe the lit-
 tle trees that grow about it: So the finnes of priuate men
 are onely banes to themselves; but if great men fall into
 impietie, they are accessary to the ruine of many others,
 whereas *Iosias* seruing God himselfe was a meane to put down *g 2. Reg. 23.*
the hill altars, destroy the *Chemarims*, and utterly to abolish
Idolatry: his goodnesse was like *Aarons* oyntment flowing *h. Psal. 133.*
from the head to the beard, and so by degrees vnto the skirts of
his garment. There was a dispute among the Philosophers
 (as *Plutarch* reporteth) whether an army of Lions (a Hart
 being their captaine) or an army of Harts (a Lion being
 their captaine) were more powerfull: It was determined
 for the army of Harts following the Lion, to shew what
 vertue is infused into the followers by the leader.

If then the inferiour be the image of the superiour, and
 (like an image in a glasse) looke vpward or downeward
 to heauen or hell, as the body (I mean the superiour) doth,
 then giue me leaue to aduise you that sit at the sterne whe-
 ther of little barks or greater ships, whether of houses,
 cities, or of countries, that your euill conuersations be not
 thornes in your childrens eyes and others whom you co-
 maund: If they perceiue your eyes to be sweld with lust, your
 hearts to be as hard as the neather milstone, your tongues to
 be enuened with slander, your whole life to bee *k. Job. 1.*
compassing of the earth by deceit (as Sathans was) they will
 deeme straight their warrant sealed for committing the
 like

12. Sam. 1. like offences; and then: ¹ O ye Mountaines of Gilboa, up
 21. on you be neither dew nor raine, because upon you the shield
 of the mighty is fallen: O ye great ones of the world there
 is a curle vpon you; because, if not vpon you, yet by
 your meanes, vertue, the blessing which should cloath
 the children of God, and as a shielde defende them from
 the strokes of Gods vengeance (for they are safe that ap-
 peare in their Saviours righteousness) vertue (I say) is cast
 downe, troden vnder foote, and made of none account
 among the lesser sort because of the example of the grea-
 m Math. 18 ter: So ^m euill doth come; and woe bee to them by whome it
 7 doth come. How much better is it for a man of worth to
 n Neh. 6. 11. say with Nehemiah, ⁿ Should such a man as I flee? His mea-
 ning was, Not I, by any meanes; least others should bee
 discouraged by my flight: how much better is it to haue
 o Iosh. 24. the saying of Ioshuah for a motto ever to be remembered, ^o
 15 and my house will serue the Lord: I, (and because I) therefore
 my house.

O you Superiours then, who with a respected grace sit
 at the sterne of example, how can you escape a double
 death, hauing their blood vpon you as vuell as your
 owne for beeing accessarie to their guilt? Such was the
 case of Ephraim, who being great in Israell caused Israell
 to sinne, as may appeare by the first verse of this chapter
 for when God would haue healed Israel, he was led by
 the hand from the stream, to the spring; from Israel to E-
 phraim, whose example was the bane of Israel, which E-
 phraim hath mixt himselfe among the people: so by that
 meanes hee had not onely sinnes bredde at home, but al-
 so borrowed abroad. Ephraim hath mixt himselfe a-
 mong the people, Ephraim is as a cake vpon the hearth
 not turned. If you aske who mixt? Ephraim mixt him-
 selfe: if you aske where? among the people: if you aske
 what were the effects? he was as a cake on the hearth not
 turned.

Ephraim
 hath mixt
 himselfe.

Ephraim, and so all man-kinde is poyzed downe the
 wrong way by his owne plummet: and the byas beeing
 set

set vpon the left side of vs all, wee are of our selues naturally more prone vnto euill then goodnesse. *P Our fathers* P Ier. 31.29
haue eaten fower grapes, and the childrens teeth are set on edge.
Eue, our great grand-mother being beguiled by the Serpent, sawe, and liked, and ate the fruite of the forbidden tree: well may that in the Poet be fitted vnto her; --- * *Vt*
vidi? ut perij? intrans mors per fenestras, her eye was accessarie vnto the sinne of her soule. *Adam* committed treason, and we that are *Adams* heyres forfeited our estates, wee haue our wills fettered, and our vnderstanding (the candle of our soules) put out: there is a dash in our coate for ever. The world was like a well tuned instrument, all the creatures in their kinde gaue prayse to God, there being no iarre, till man who was the chiefe of the consort, strayned a note beyond his reach: ever since, the sonnes of *Adam* haue had their meditations brackish & impure. *Saint Paul* becomes our Herauld, and tels vs in many places, *q* that of our selues wee cannot thinke a good thought; and the best of vs, *r* when wee haue done all that wee can, wee are *r* q 2. Cor. 3.5.
but unprofitable seruants: and like an impartiall chritistian r Luk 17.10
he beginnes at home with himselfe, and sayth: *Wretched* r Rom. 7.24
man that I am, who shall deliuer mee from this body of death?
If you beleewe not him, yet melt at the lamentation of our mother the Church: whose iron heart making her lumpish, and vnfit to goe to GOD without Gods spirit (like an Adamant to dravve her) cryes out in the first of the Canticles, and sayth: *Drawe me, and I will runne after thee.* r Cant. 4.10

And yet the Papists do so much flatter flesh and bloud, that they make mans soule as a birde in a cage, hauing wings to flie if the cage were open; and like a lame man going vpon churches, needing perhaps a little helpe; as though they would make him cooperate with God: Whereas weak men (God knowes) we want both wings and legges, both will and power vnto goodnesse: for, *r* r Phil. 2.13
from God cometh (trust *Paul* rather then *Bellarmino* himselfe) *& velle & perficere.*

u Liber in-
tit. 4.

Lactantius (who was the hammer of gentilisme) pleades against the heathens and sayth, that their gods were not the authours of corne, and wine, and oyle: hee sayth hee can proue these things were in the world before eyther *Ceres* or *Saturne* were borne.

But if these things were inuented by them, who but onely God gaue them wit to inuent such things? We are all of vs of the metall of a stone, wee can rowle downe a hill by our selues, of our own nature: but vp to heauenward we cannot go without the help of Gods holy spirit. We are like a spring-locke, of our selues wee can shut and keepe out the graces of God: wee cannot open our selues to receiue them in, but by the help of thee (O Lord) who art the onely key. But blessed be God, who takes away our hearts of stone, and giues vs hearts of flesh: * who at the first by his preuenting grace doth worke in vs to be willing, and after with his subsequent grace he accompanieth vs, that being willing, wee should not will in vaine. Therefore, * *In nullo gloriandum est, quia nihil est nostrum*, we must boast our selues of nothing, because nothing is our owne: we are starres, we deriue all that we haue from the *Father of lights*, *Iam. 1.* Give therfore Lord what thou commandest, and then commaund what thou wilt. For, goodnesse is a flower that growes not in our gardens: It becomes vs al to looke vpon our trailing wings, and confesse that we cannot fly, for no spices can flowe out of our gardens, no vertues out of our soules, vnlesse Gods holy Spirit enrich our soules, * vnlesse the North and South arise & blowe vpon our gardens. For of our selues we are naturally inclined to euill, as *Ephraim* was: so if you aske who mixt? he mixt himselfe: if you aske where? he mixt himselfe among the people.

* Aug. Ench.
ad Laur.

* Aug. de
bono pers.
cap. 19.

y Idem eod.
lib. cap. 20.

* Cant. 4. 16

Among the
people,

What, *Ephraim*? hauing all *Israel* as a traine to follow after: they all making by many degrees the maior part of the sonnes of *Abraham*, they being tenne tribes, and *Inda* but onely two? being ioined with the people too, were not they a goodly companie, euen as the morning spread vp-

on the mountains? Yes their multitude was great, but they were not therefore holy, because they were many: and therefore instead of wine, *Bellarmino* broteth that which is worse then water, when a for one of the markes of the Church hee sets downe multitude, as though there were not a *broad way* that leades vnto hell, and many passengers in that way. Math. 7. 14.

Quarta
not aecl.
secund. Bel.

What glory did multitude bring vnto the Church, when *Elias* mourned because there were so few that professed true religion, as though he had been left alone as a sparrow upon the house top? In the daies of *Traian* the Emperor, the Church of God was like a dove in the holes of the rock: & therefore the Christians in his time being excepted against for their conuenticles, were apologized by *Plinie* the second, who wrot vnto *Traian*, and told him that he found no fault with the Christians, vnlesse it were a fault to pray and praise their God in their antelucane hymns. There was a time whē the *Arrian* heresies spread so fast, that there was *Athanasius* against all the world, and all the world against *Athanasius*: Gods chosen was a pearle in the rock, and a vein of gold hid in the earth hard to be found. The wilderness is great where the goates do range, the fold of God but small: yet feare not little flock, it is your fathers will to giue you a kingdome. *Ephraim* hath mixt himselfe among the people.

b 1. Reg. 18.

Plin. ep. ad
Traian.

d Hoc colligitur ex varijs locis
eccles. hist.
Socr. & Soz.

c Luke, 12.

32.

People.

They were an irreligious and idolatrous people, which were as thornes in the sides of *Ephraim*: and means to draw them vnto euill. Out of which words doth arise this second obseruation, that wee must auoide euill companie. For, with the froward we shall learne frowardnesse. The wicked are like stickes one vnto an other, kindling the heate of concupiscence: mid-viues they are, by their perswasions helping monstrous births in the world, bringing to passe that the sooner lust may conceiue and bring forth sinne, and sinne when it is finished may bring forth death. They reach out one vnto an other the hand of error, saying, not, Come let us goe up into the house of the Lord, but

1. Iam. 1. 15.

8 Ps. 122. 1.
h Amos 4. 4.

i Gen. 49.

k Tim. 4. 10.

l Apoc. 2.

m Lib. 2. So-
liloq.

n 1. Reg. 12

28

o Pro Ros.
Amer.p Virg. ecl.
vlt.

q Phil. 2. 15.

r Eno. 25. 20

us go vp to Bethel, and transgresse to Gilgal & multiply transgression. A wicked companion is like vnto Danⁱ an adder in the path, which bites the horse, & makes the rider to fall backward, he makes those who he worketh vpon by his perswasions to become retrograde, ^kwith Demas to forsake Paul & embrace this present world, & with ^lthe Church of Ephesus to leaue their first loue, & become Apostates in matters of Christianitie. It is a perillous conflict between the fire and the stubble, euen iron ^m(sayth *Isidorus*) will melt at this fire; the most stayed man (seeing all men haue such flaxen soules and so apt to take fire) will thaw into vanity when he meetes with euill company. As ⁿIeroboam reared up golden calves in Dan and Bethel, to keepe the people from going to serue God at Ierusalem: So, to draw those that are flexible from their good and godly purposes, they erect vanities, and games vnto Bacchus and Flora: which idoles, I meane drunkenesse and wantonnesse, are better cliented vpon the Sabbath day, then the Ministers of Gods word. With a thousand lures, euill companions prouoke vnto intemperate courses; and like *Fimbria* in *Tullies* pleadings for *Rescius* ^owho was angry with *Scuola* that hee would not receiue all his sword (point and blade) into his bowells: so these are angry that all others will not runne with them into the same excessse of riot. But it becomes you who haue better learned Christ, to bee like ^p*Arethusa* which passeth through the Sicilian Sea, and yet takes no saltnesse, ^q & to liue (as Paul would haue men to liue) blamelesse in the midst of a frowarde and crooked generation.

It is with the common corruptions of the world, as with a common plague; when no man may safely conuerse with these, but the Physicians to cure them; nor any with those but graue and wise men to drawe them vnto goodnesse by their good counsel. Over the arke of the Lord in the tabernacle there were purtrayed cherubins, & they had their faces and wings looking and pointing one toward another, but all of them toward the arke of testimony: So, eue-

ry one must aime as an other by their love; but all of them at the Lord; they must loue in the Lord, and euer maintaine that true loue knot of the communion of Saints. And heere for the vse of this doctrine, I can not passe ouer a triple caueat, which is meete to bee giuen to three sorts of men: the first, simple men: the second, men of wandering conceits: the third, selfe conceited.

Simple are they, who vpon a consideration that all the World is vicked, do sequester themselves from the World, affecting a Monasticall life, forgetting that God in the Nonage of the World, sayd; *It was not good for man to be alone*: auoyding (perhaps) some occasions of doing hurt; but forgoing (without doubt) all meanes of doing good. And heere you haue the pedigree of Eremites, whose liues were led vnder a bushell, whereas both life and doctrine should haue bene on a candlestick; they euer quarrelled with humane society; like candles turned downwarde, choaking the flame of themselves, with the oyle of themselves: themselves by their owne peeuishnesse damming vp the light that the world might haue been the better for: and so retyring themselves from all occasions of intercourse, (in their dul iudgements) become Antipodes, and tread opposite vnto the world: their liues are a continuall rowing against the stream, and their own houses may seem to deserue the names & the inscriptions of their sepulchers. S. Francis was one that left the society of men, and conuersed with beasts, and birdes; and so much ioyed in solitarinesse & a private life, that the Papists take him to be a man that trasgressed *no one ior of the law*; and therefore they haue compyled hymnes and songs in praise of him, as though he had had a maiden soule, free from sin: yet for all these boastings, no question but he & al their dearlings were men, and had their affections, they found many mutinies and rebellions in their little Common-wealth.

A second sort of men, ther be, who think they cannot sufficiently mingle themselves with euil copany at home, ther

Simple.

[Gen. 2.18]

Math. 5.15

* Bucebij li-
ber aureus
de conform.
vitæ Franci-
sci & Christi
et lib. conf.
Franc. pag.
138
rat. 15, 18

Wandering
conceits.

fore they affect trauailing abroad, that hauing trafficke with forraine countries, they may borrow the finnes of other nations. God I confesse hath enriched seuerall countries, with seuerall commodities; that (no countrey being absolute of it selfe) every country should craue helpe of another. So the wisdom of God hath decreed, that the need of every countrey should occasion loue among all countries. Hence doth arise the necessity of the Marchants trade, which triumpheth as a Queene in this honorable City, and makes it like vnto Tyrrus, Esay, 23. *hauing the riches of the river to be a reuenue vnto it, & her marchants as the Nobles of the world.* Yet in my opinion the trauellers of manie young gentlemen are more ordinary, then beneficiall. I do not censure all, much lesse condemn them, for I know the vse thereof hath bene, and may bee behouefull to our common mother: yet many I knowe (*like Dina the daughter of Iacob*) *hane lost their virginity by going abroad, and haue returned home impure; and our countrey which in former ages was plaine and downe-right, they haue made like Arras, full of strange formes and colours, hauing in it twisted and wouen the fashions of all countries that are inhabited, as though the fowre windes had conspired to blowe their chaffe, and their feathers & their dust among vs, and make a dunghill of our countrey. They imbrue their minds in the impieties and sucke vp the infections of other countries; and returning home with stomakes fully charged, they vomit their poyson in their mothers lap; they practice in England, what*

1. Reg. 11. 4 *Salomons outlandish women brought in outlandish religion, and conditions, and so much estatuated themselues in the bosom of the king,*

2. 1. Reg. 10. 22 *Salomon sent his Embassadors into strange countries for gold and siluer, and iurie; So they went ouer and brought them, & withall they brought apes and peacocks: I feare it is the case of many, whose friends send them abroad to learn knowledge & experience, whereby they may better the church*

and

and common-wealth, which perhaps they leaue behinde, and bring home onely the apes and peacockes; I meane proude and phantasticall conditions. Else what meanes this reuolution offashions, when men that should be meer English are not themselves; but compounded men, Spanish, Dutch, Italian, and what not? I would therefore (in the bowells of Christ) exhort all you young Gentlemen, that intend this course of traueilling, that you would strue to bring home, not the apes and peacockes, but the gold, and siluer, and iuory, viz. that learning, and those manners that are pretious: so shall you make a sauing voyage vnto your owne soules, and gaine that good experience whereby your countrey shall be enriched.

A third sort of people there bee, who pretend such an abhorring of euill company, that they looke asquint & disdainefully vpon all men, as being not holy enough to conuerse with themselves. They are so teasty that they quarrell with the orders of the Church, reputing them as olde haire which superstition hath shaken off. They are Brownists and Barowists, peace-breakers of the Church: though our countrey now bee not much molested with them, ^{Men of proude conceits.} yet for the diuisions of Ruben there haue bene great thoughts of heart. It is with our soules while wee liue in these houses of clay, as with men while they liue in houses: neyther can they enioy the full benefit of the sunne, but both light and heate is abated; neither can our soules of the Sun of righteousnesse, there is found such imperfection both in the warmth of loue and in the light of vnderstanding. Though the Prophet reprobued them that sayde one vnto an other ^{b Iudg. 5. 15} *I am holier then thou*: Though Christ ^{c Esay 65. 5.} sayd that ^{d Math. 13} *rare will growe among the wheate untill the barneft*: Though Saint Paul sayth that ³⁰ *If we will depart quite from the wicked, wee must depart out of the world*: Yet for all ^{e 1. Cor. 15.} this the Brownists, & the Barrowists hold opinion, ¹⁰ that we of the Church of England are not true members of the Church, nor our Church the true Church of God, because ^{f See their writings M. Gifford and others a-} stained (say they) with irreligion and impiety.

The varnish of their owne hypocrisie deludes them so; that they make loue vnto themselues, and grow amorous of their owne vertues, which they drawe farre beyond the staple, that of it they may weaue vnto themselues a garment of righteousnessse. What could the Pharisee haue done more, vvhoe pleaded his ovvnemerite, saying: *I fast twice a weeke, I giue almes to the poore, and giue tythe of all I haue.* If you looke into their conuersations and obserue their vaunts, with iudicious eyes & eares; O! what a rank shall you see of barren fig-trees, and ^h *green bay-trees*, to whom *Dauid* compares the wicked? O what a noise shall you heare of *tynkling cymballs*; to which *S. Paul* compares them which haue a shewe of religion, but no loue. *1. Cor. 13.* So little loue to their equals haue these men, that when the rod of God is shake ouer our heads, they make themselues the onely men that are fit to stand in the gapper; they blaze the honour of their own preaching, as though it were so full of life, that they only knew the bloud and marrow of the Scriptures; of their own praiers, as though they were so effectuell that *Elias his spirit* were only redoubled vpon them; and that euery one of them is a second *Elias*. So little obedience haue they to their superiours, that the reuerend fathers of the Church (who may well borrow that saying of the Church in the Canticles; *The sonnes of my mother (were) angrie with mee*) are by these men scorned, disobayed, resisted: *Father forgive them, for they know not what they doe. Luke 23.*

^m The sonnes of *Sophocles* being desirous to rule, impleaded the Father for dotage, that they might haue all matters committed to themselues; but *Sophocles* presented, to the Iudges, his *Oedipus colonus*, a tragedy which hee had penned in his olde age, and bade them iudge whether that was the worke of a doting man or not; which they all esteeming to come from a wit full of nimblenesse and actiuity, condemned the sonnes, and iustified the Father: So these fiery spirits, longing to haue the staffe in their owne hands, haue by their words, and in their writings

g Luk. 18. 12

h Ps. 37. 35

i Gifford a-
gainst Bar-
row pag. 83k Gifford a-
gainst Bar-
row pag. 83
l Cant. 1. 5.m Tull. de
Senectute.

traduced the Fathers of our Church: but if we looke vpon their *Oedipus colonus*, and marke with what discretion they gouerne, and how behouefull their government is for our times, we shall surely finde them not to bee dotting Fathers, but their accusers to be wicked sons. And here, my brethren, bemoane with me the estate and calamity of our mother the Church, which (*Rebekalike*) hath diuers opinions *striving in her wombe*: must not her pangs needs be great? *Amphisbena-like*, two heads one against an other strive for the soueraignty: is not the body then like to breake? O! how well doth it become the sonnes of oyle to nourish peace, a fruite of him which is *annointed with the oyle of gladnes aboue his fellows*? When wind blowes against wind, schism against schism, the Church may say as *Iocasta* sometimes said, weeping ouer the malice of her two sonnes, *Eteocles*, and *Polynices*: *Tu times illum, & ille te, ego utrumq; sed pro utroq;*; thou fearest him, and hee feares thee, and I feare you both, because I feare the destruction of you both. O you then that are too prodigall of enmity one towards an other, *let not the streets of Gath, and Ascalon ring your disgrace, nor the daughters of the Philistines tune your shame to their tymbrells*, bee not the nayles and teeth of the Church to scratch and bite your brethren: howsoeuer your sayles swell with a fauourable gale, yet *Lipsius* in his fift booke of Politicks aduiseeth you to take in at the harbour of peace: it becomes not members of the same body to interfere and worke one vpon an other. *When there are iarres among you, are not you carnall?* Yes, for peace becomes those spirits which tellish and taste of him, whose birth-day song was: *Peace vpon the earth.*

Plin. nat. hist.

Sen. in Thebaid.

2. Sam. 1. 20

1. Cor. 3. 3.

1. Luke 2.

Barb. epist. 102. ad quem.

Better, sayth a learned Father, *ut pereat unus quam vnitas*: and therefore with enlarged bowelles, I speake, not now vnto Brownists, and Barowists, but vnto dam Abbathe those vwho are neerer friends to our Church (men for their diligence and other good partes worthy of much prayse) and yet so impatient at the ceremonies of our Church, that they be scarce willing (in the obseruing of

them) to ioine with vs. I would pray them to remember that in the Canticles, where the Church is compared vnto *an army with banners displayed*: Now if there was euer army without order let them iudge: if there ought not to be order in the Church, let Saint *Paul* iudge, who sayth;
 u 1. Cor. 14. *Let every thing be done decently and in order.* Seeing then
 40 there is one God the Father of vs all, one Church the mother of vs all, one Christ the elder brother of vs all, one Baptism the seale of vs all, one faith the hand of vs all, one saluation the marke whereat we all shoot, let vs strue *to maintaine the vnyty of the spirit, and in the band of peace.* Let vs not be so conceited of our own holinesse, as to distaste all mens company; nor yet so lauish of our company as to mingle our selues amog the wicked, but be cautelous least we be like to *Epbraim*, who mixt himselfe among the people: and the effect of this mixture was lamentable, he was as a cake on the hearth not turned.

A cake not turned.

x Apoc. 3.

y 1. Reg. 18.

21

* Reg. 5. 18

a 1. Sam. 5. 4

b 2. Cor. 6. 15

c Euseb. ec.

hist. lib. 3.

cap. 22.

d 2. Reg. 2.

23.

e Eccles. 49.

f Philip. Ca-

merar. in o-

peribus

successiuis.

Rawe on the one side, and rosted on the other, partly religious, and partly idolatrous, ** luke-warm, fit to be spew- ed out of Gods mouth,* a sinne indeed to halt betweene two opinions, to haue *7 a knee for God, and a knee for Baal;* and for ** Rimmon, in the house of Rimmon,* to professe two religions, to wooe the flames of persecution, least they should indure the punishment of eyther. *a If Dagon presume to stand by the arke of the Lord, it is well worthy to fall: b there is no communion between Christ and Beliall. c Saint Iohn could not indure to be with Cerinthus in the bath: Saint Ieromes pen like a launce was charged against Vigilantius and many others. S. Austen in his disputations spake hot words, coales of iuniper against the Arrians, the Pelagians, the Donatists, and the Manachees. d Before all these Iosias whose name remaines vpon record in the kalender of the iust (whose soule is bound vp in the bundle of life, and his life hid in Christ with God) could not indure idolatry while he reigned: e Therefore, his name is like a perfume, made by the art of the Apothecary. f It is remembred of a certain Souldan which dyed at the siege of Zigerum, that being per-*

perswaded by the Muphti (who holdes the place of a Bishop or Patriarke among the mahumetan turkes) not to suffer so many religions as were in his dominions; he answered, that a nosegay of many flowers smelled more sweetly then one flower only: which I confesse to be true, but the case with religions is neither the same, nor the like; for in a nosegay they may be all flowers, but among religions they must be all weeds, all heresies, except one only flower which is the truth. ^g *The spirit of God blames the Church of Ephesus for imbracing the doctrine of the Nicholaitans: the Church of Smyrna for imbracing the doctrine of Balaam: the Church of Thyatira for imbracing the doctrine of Iezabel: religion is the iewell of the ring,* ^h *therefore the* ^h *same mouth that speaketh the language of Canaan, why should it speake the language of Ashdod?* the same chaire of state which holds religion stamped with the image of the most high, why should it holde ⁱ *the purple harlot, the whore of* ⁱ *Babylon with all her paintings and complexions vpon her face, and the cup of fornication in her hand?* There betwixt two reasons to the contrary, the one politicall, the other theologicall or diuine.

The reason politicall is drawn from the mutinies and vprores that are made where there are two religions professed. Therewerein the Church of Germany the opinions of *Seruetus* and *Gentilis*: what ruptures those meteors bred in that skie, what breaches in that Church I will not tell you; but I refer you vnto ^k *M. Bezaes* epistles, where you shall see the iudgement of *M. Caluin*, and many others against the toleration of them. When *Martin Luther* vnder the countenance and conduct of *Frederike* the Duke of Saxony held a candle in the darke before Gods bleared children, and awaking antiquity for his succour opened a doore vnto the truth; there was a booke published by authority for the allowance of *interim Germanicum*, that is, till matters of religion were settled among them, men should enioy what religion they would in the *interim* or meane time. It was misliked by many great diuines, among

g *Apocalip.*

cap. 2. 3.

h *Neh. 13. 24*i *Apoc. 17*k *Epist. ad**Duditium*& *epist. ad**orthodoxos**omnes. 77**nam 10**pag. 640.**of euilib**302 ad**ad*

pag. 658.

mong the rest by *Gasper Aquila* a Minister of great account at that time, by the *Lubicenses*, the *Lunebergenses*, the *Hamburgenses*, the *Magdeburgici*, and for the most part by all the lower Saxony. The relation of these things would require a long time: therefore I refer you for your better knowledge vnto diuers parts of *Sleidans* commentaries, where you shall finde the sturres were great, and the consequents had like to haue been bloody.

If God in his wisdom would set a marke of distinction, vpon all such as did not mourne for our *Sion* in her Widdowhood, nor pray for the peace of our *Ierusalem*, what a shewe would the ranke of our hollow hearted English make, who would pull downe our culuer house, our little Church? How often hast thou heard them, O God, (though they whispered vnto themselves) say of the enemies of our peace; *Why are the wheels of his chariot so long comming?* I thirst not after their bloud or trouble, their veines shall euer be springs of bloud for mee: but seeing they will not be charmed nor heare, then if the house bee shaken about their eares, it is but iustice. If the liberty of them say vnto the conscience, I am restrayned for thee: If the vvealth say vnto the conscience, I am impayred for thee: If the strength of the body say vnto the conscience, I am brought low for thee: Iustice I say vpon them, of whom our enemies may say vnto vs, *If we had not plowed with your heifers wee had gayned no aduantage against you.

Theologi-
call.

Weaknesse
of man.

m Cōstat ex
diuersis lo-
cis Soz eccl.
hist.

The reason Theologicall, or diuine, is drawn first from the weakenesse of man, secondly from the commaundement of God.

The weakenesse of man is such, that the diuel who can turne himselfe into an Angell of light, playes vpon that aduantage: and therefore it quickly came to passe that all the easterne Churches, almost were corrupted with *Arrianisme*, and the world wondred that it was so suddenly turned *Arrian*. Heresie is like a raine-bowe, it hath a thousand colours glorious and seeming coelestiall: but

it is euer against the Sun, *o the Sun of righteousness*: therefore it is fit for no man to mingle himselfe among the hereticall, but rather to get out of Babylon, that there may be recovered out of the iawes of the deuoures, a legge or a peece of an eare, Amos the 3. & the 12. some one or other silly and miscarried soule.

Besides the weakenesse of man, there is the commaundement of God also inforcing; the tenor whereof is, that no ground should be sown with two seedes, that no garment of linse wolsie should be worn, that no ground should be plowed with an oxe and an asse together: all which were shadowes of two religions, whereof there ought not to be a mixture. For, to iointe olde ceremonies of superstition with Gods truth, is to stitch *a peece of an olde garment vnto a new vesture*, which will make the rent or breach the greater, the sinne more odious vnto God. It is obserueable that Noah prayed for his sonnes, and sayde; *o God perswade Iaphet to dwell in the tents of Sem, and let Canaan bee their seruant*: hee knewe how well it pleased the holy Trinity, to see the vnion of the godly, and their loathing of the vngodly: it pleased God indeed, else would the Prophet David neuer haue hung up a table of statutes for his owne house (his little Common-wealth) Psal. 101. whereby he chased away all the wicked, whom (as the same David testifieth elsewhere) God himselfe loved not: the vngodly and him that delighteth in wickednesse doth his soule abhorre. Psal. 115. Happy are we then, in who^{se} land Popery is not infranchised and made free Denizen. So God would haue it, *hee* would haue the offending eye or hand cut off. Therefore still, O Lord, where thou feedest, and where thou liest at noone, we will only cleaue vnto thy truth, and not hunt after the opinions that are heretical, the inuentions of mans brainer: for why should we be as she that turneth aside vnto the flockes of those companions? I will conclide this point with the testimony of the Cappadocians by Gregory Nazianzen in his Monodia: who seeing them liue in safety and peace, when al their neighbour countries about them were mudd

*n Aduerso
sole colo-
res Virg.
o Malach. 4.*

*The com-
mandment
of God.*

P Leuit. 22. 9

** Luk. 5. 36.*

q Gen. 9. 27.

hee & Mat. 5. 19.

Cant. 1.

Cant. 1.

7. 12. vol 1

ded with contention, sayde, that sure they were preserved by the holy Trinity; because they did without rent, with one accord so zealously maintain the Trinity against the Arrians. I hasten to that which followeth among religions *unum est necessarium, one thing is needfull.*

And so from the sinne of Ephraim, I come to the punishment of Ephraim, which out of these words the interpreters say, was this: that as men being hungry & coming with a ravenous desire vnto a cake that is vpon a hearth, deuoure and eat it vp, though it be not baked but raw on the one side; so shall the enemies of Ephraim like those hungry deuourers, come with violence against them, hastily make spoile, and prey vpon them. The handling of which point of their punishment, though I wil not adiourn vntil another time, yet I will square it and make it fit vnto another place of this text; namely, the verse following, vpon which this doctrine may more suitably be grafted, for it is sayd: *Strangers haue deuoured his strength, & yet he knoweth not &c.*

Which punishment (without doubt) was deepe, if not the bottom of the cup of trembling. Deep indeed, whether wee respect the deuourers, they were strangers: or the thing deuoured, which was the strength of Ephraim.

Strangers.

Many times in the booke of *Moses, Ioshua, the Kings, and Chronicles*, it is auerted vnto the children of Israell, by God, who is onely true; that if the people of Israell would serue the Lord, they should enjoy the land: If not, then they should bee dispossessed by strangers, *a people of a sterner countenance, and an unknowne language.* Which admonitions of Almighty God being knit together, like as many beames of the sunne in a burning glasse, may serue like those beams to kindle a fire, to inflame the hearts of men, to make theselues zealous for the Lord of hostes; that by their obedience, the daughter of that zeale, they may preuent the inuasion of strange deuourers, of *Babel* who is a golden cup in the hand of the Lord (as the Prophet *Jeremy* sayth) to make the nations drunken with vengeance.

and then they rage. As it was the prophesie of God, who knew before; so was it the case of Israel, who felt it, when it came vpon them: For, *By the waters of Babylon they sate downe and wept when they remembered thee, O Sion; as for their harps they hanged them vpon the willowes that were thereon, while they that led them captiue sayd, Come and sing vs one of your songs of Sion: but alas how could they sing the Lords song in a strangeland?* This was their first captiuitie after the lawe: but they vvere surprisid the second time anon after the death of Christ, like men who were willing to beare neyther the hard yoke of the lawe, nor that of the Gospell which is easie, *Matth. 11.* though (in the iudgement of S. Iames) ** it be called a lawe of liberty.* For the *Egle* in the Romane ensigne (that was their armes) towered aloft with incredible maiestie, and couched all the nations of the world vnder it like lesler birdes, and made them tributarie vnto *Cesar*: among other countries the land of Iurie was dead in sinnes and trespasses, and therefore (as one sayth) became a carcasle or a smelling carion, and therefore fittest to bee preyed vpon by that *Eagle*: they indured the deuourings of a stranger, but by whom? but when? but how? By whom? *by Vespasian the Emperour, and Titus his son: when? about 40. ycers after the prophecy of Christ, of the destruction of Ierusalem: how? that I may tel, who giues me the pen of Esdras the Scribe? or the tongue of some fluent Orator?* There were diuers apparitions in the City, besides voices from the East, and from the West, all as prognostications of their ruine; within the wals they were diuided into diuers companies, vnder diuers captaines, they turned their swordes vpon themselves (*quis furor hic cines?*) as though their own hands had beene ordained to bee their executioners, as well as their soules were malefactours, and rebels against their God. *Then came hunger, and pestilence, and the sword* (like Gods good seruants) shouldering out one another, and strining which of them should first reuenge their masters quarrell: *Famine made mothers cate their children,*

Psal 137

* Iam. 2. 12

Iosephus.

Iosephus.

Iosephus.

Iosephus.

Iosephus.

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children: and those wombes that gaue them harbour, were now become the places of their buriall: one cut an others throat that hee might catch the morsells before they fell into his bellie: extreame hunger made their practices lamentable and monstrous, both to be pittied and abhorred. When famine had played his part, then came pestilence and layed along whole heards of them grouelling vpon the ground: which misery when they felt they gasped, and gased vpon the temple, as the story saith. Which misery when *Titus* (the delight and honour of mankind) beheld, he lift vp both hands and eies together to heauen, and called God to witnesse, that it was not his cruelty but their impiety that did thus awake him *whose hand holdes vengeance for to repay.* When famine and pestilence had poured out their vialles, then came the man vpon the red horse, *Apoc. 5.* Bloud, and warre, and the winged sword flew with triumph among them: there were slaine (as the story sayth) very many, there were taken prisoners many: the Romans in scorne solde 30. Iewes for one penny, because among them their Master was solde for thirtypence. *Elmus Adrianus* had a purpose (if it could haue holden) to haue reedified the Citie, and to haue called it *Alia*, after his owne name. * *Julian* the Apostata, in his blasphemous imagination, thought to build vp the Citie againe as glorious as it was before, because he would haue disproved Christ, who had prophesied of the vtter dissolution thereof: but he that sits in beauen laughed him to scorn, his workemen and his worke were hindred by the falling of lime, and sand, and a great gate, by the flashing of fire, and by the quaking of the earth, and by other meanes, as if God had sayd of Ierusalem, as sometimes he sayd of Iericho, *Cursed be the man before the Lord, that riseth vp and buildeth this Citie: he shall lay the foundation thereof in his eldest sonne, and in his youngest sonne shall he set vp the gates of it.* Thus Ierusalem, O thou, who like *Ruben* wast the beginning of Gods mighty strength, thou wast vnstable as water, and didst forsake thy God: therefore O *Ruben*, O Ierusalem,

* Euseb. eccl.
hist. lib. 4.
cap. 6.
* Soz lib. 5.
cap. 21.

2 Iosh. 6. 26.

Gen. 49. 2.

f Seneca. in
Troa.

rusalem, thy dignity is gone. ^f Seneca describes the miseries of captiuitie, where (by the Chorus) he sayth, that Priamus now is happy, for he seeth not the burning of Troy, his victorious hands are not bound behinde him, hee is not dragged at Agamemnons chariot, — *nunc Elyxij nen. oris tutus erat in umbris*. And surely they whose eies are closed before they see the woes of their friends and countrey, may haue that applyed vnto them, which was sayde of Crassus (in Tullies Orator) vpon the like occasion; *Et non tam erepta vita, quam mors donata videatur*, life may not be so fitly sayd to be taken away, as death giuen for a speciall comfort. ^h Giue them: Lord what wilt thou giue them? a barren womb, and drie breasts: a fauour indeede; better to bee barren, then to bring forth children to the murderer. But why should I spend my time in searching records for euidence in a matter so plaine as this? you know as well as I, that forren inuasion and captiuitie openeth the doore to murder, and rapine, and oppression, and mutinies, and liberty far from Christian, and confusion more then barbarous: good gouernours are deposed, the incendiaries of the world are inthronized: in stead of many yeers crowned with gladnesse, in stead of the thicknesse of corne, which should haue made the valleies laugh and sing; there is scene a blurred countenance of the common-wealth: weedes the broode of negligence; the ensignes of pouertie doe stain the face of the earth, the land howleth and is abashed, ⁱ By swearing, and lying, and killing, and stealing, and whoring they breake out, and blond toucheth blond: yet in the end ^k these lions lacke and suffer hunger, when they that feare the Lord, want no manner of thing that is good. ^l Blessed are the people therefore that haue no loading into captiuitie, nor no complaining in their streets, yea blessed are the people which haue the Lord for their God.

g Lib. 3. de
Oiat.

h Zach. 9. 14

i Hos. 4. 2.

k Psal. 34. 10

l Psal. 144. 5

Spurre.

This doctrine may serue as a spur, & as a bridle: as a spur to drine vs forward vnto praise and thanksgiuing, and as a bridle to keep vs back from running inordinate courses: it may well stie vs vp vnto prayse (yea, praise the Lord with understanding

children: and those wombes that gaue them harbour, were now become the places of their buriall: one cut an others throat that hee might catch the morsells before they fell into his bellie: extreame hunger made their practices lamentable and monstrous, both to be pittied and abhorred. When famine had played his part, then came pestilence and layed-along whole heards of them grouelling vpon the ground: which misery when they felt they gasped, and gasped vpon the temple, as the story saith. Which misery when *Titus* (the delight and honour of mankind) beheld, he lift vp both hands and eies together to heauen, and called God to witnesse, that it was not his cruelty but their impiety that did thus awake him *whose hand holdes vengeance for to repay.* When famine and pestilence had poured out their vialles, then came the man vpon the red horse, *Apoc. 5.* Bloud, and warre, and the winged sword flew with triumph among them: there were slaine (as the story sayth) very many, there were taken prisoners many: the Romans in scorne solde 30. Iewes for one penny, because among them their Master was solde for thirtie pence. *Ælius Adrianus* had a purpose (if it could haue holden) to haue reedified the Citie, and to haue called it *Ælia*, after his owne name. * *Julian* the Apostata, in his blasphemous imagination, thought to build vp the Citie againe as glorious as it was before, because he would haue disproved Christ, who had prophesied of the vtter dissipation thereof: but he that sits in heauen laughed him to scorn, his workemen and his worke were hindred by the falling of lime, and sand, and a great gate, by the flashing of fire, and by the quaking of the earth, and by other meanes, as if God had sayd of Ierusalem, as sometimes he sayd of *Jericho*, *Curst be the man before the Lord, that riseth up and buildeth this Citie: he shall lay the foundation thereof in his eldest sonne, and in his youngest sonne shall he set up the gates of it.* Thus Ierusalem, O thou, who like *Ruben* wast the beginning of Gods manly strength, thou wast vnstable as water, and didst forsake thy God: therefore O *Ruben*, O *Ierusalem*,

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 understanding

understanding) for we have not as yet been scard with the barkings of any vncouth wolfe; but *under our own vines, and our owne figge trees, wee haue quietly reposed with our wiues and children*: our Land hath beene a treasure and a storehouse for Gods blessings, whereas our neighbour countries haue been the cockpits for all christendome to fight their battles in: we haue been raised vp vnto our labour by the noise of the cock, who in his chirping so merrily can greete the morning; whereas others haue beene rowfed vp with the sound of a trumpet vnto battaile: we haue had the light of the Gospell, and they the light of beacons: wee haue had peace the childe of heaven, and plenty the child of peace, while they haue bin measured with the line of Samaria, and haue had stretched out vpon them the plummetts of the house of Achab: we haue liued on the lee side of the world, wee knowe not what a storme meanes: as vpon Alexandria it is saide the Sunne shined once euerie day, so wee haue not wanted our dayly comforts; but like Gods minions we haue had dayly cause of reioycing both great and small; *Our mountaines haue skipped like rammes, and our little hilles like young sheepe*: *if wee did well, all our feastings should bee feasts of tabernacles in remembrance that our forefathers liued vnquietly in respect of* our settled estate. Oftentimes may England with Israel now say, *from my youth vp haue they fought against me, the plowers plowed vpon my backe and made long furrowes, both Gebal and Ammon and Amaleck with them that dwell at Tyre: did they not euen write and ingraue victorie vpon their owne shippes, assuring themselves of the conquest before the encounter? but how they sped, the seas, the narrow seas can tell: aske of the winde, aske of the whirlewinde, and they will tell you.* Besides the attempts of our forren enemies, our countrey hath beene gnawne and wrung with the gripings of homeborne traytours, *looking still for the troubling of the streame that they might fish.* They sayd in their hearts as Esau sayd, *The dayes of mourning for my father will shortly come, then will I kill my brother Iacob;* the

m Leuit. 23.
34.

n Psal. 129. 1

o Psal. 83. 7

p Gen. 27. 41

the dayes of mourning for Queene Elizabeth will come shortly, then will wee make hauocke of our brethren, and either kill them or driue them like *Owles into the desert, and like Pellicans into the wildernesse*: whereas (ignorant men) their simplicitie would haue betrayed them vnto their enemies; who knew how to lone the treason but hate the traytour: and their malice was like the Duke of *Aluaries* or the *Guises* sword, which after the victorie would knowe neither English, nor French, nor Spanish, nor Dutch, nor anie friend, nor any hired fauorite. What? no returne of thanksgiving for all these blessings? *Ingrata patria, ne ossa quidem?* (sayde *Scipio, Africanus*) haue I gotten so many victories for you my countrimen, and not so much as my bones remaine among you? Haue I gotten so many victories for you (may God say) and no remembrance of me left among you? *¶ Vbi nouem, where are the nine?* But one among tenne? but one among ten thousand that returnes to giue praise? all like the Moone, which *totum admit quo ingrata refulget*, darkens that Sunne that gaue it light? Doe we all take that cuppe of *Saluation* with the left hand, which God hath reached out vnto vs with the right hand of his bounty? Haue we not all cause to call vpon the name of the Lorde? Let not Gods blessings fall vpon vs as pure water vpon sinkes, which returne nothing in stead thereof, but a noysome smell againe. *Iacob* could cast his accounts; and remembering what before hee wanted, and what now hee had, could say out of a thankfull minde: *With this staffe,* *¶ Gen. 32.10* came I ouer Iordan. *Doth Iob serue God for nought?* *¶ Iob. 1.9* It was the speech of the Diuell: The Diuell himselfe can tell, that where God bestowes his blessings, man ought to pay tribute, prayse and obedience. *¶ Vn*thankfulnessse is a parching winde, damming vppe the fountaine of Gods blessings. *¶ There is given vnto man* (as the Anatomists doe obserue) one muscle in the eye, more then in the eye of a beast, to teach that men are born to look vpyard (in toke of thankfulness) rather then beasts.

Therefore.

* Valerius
Maximus.
Lib. 5. cap. 7.
de Ingrat.

¶ Luk 17.17

¶ Aug. in
med.

¶ Realdus
Columb.

* *Abak. 1. 16* Therefore ^a let none sacrifice vnto their nets, nor burne incense vnto their yarne; but let every one of vs (like a bird leaping from branch to branch, and singing as shee leapeth) leap by our meditations from one blessing vnto an other, from our creation to our redemption, to our iustification, to our sanctification, to our glorification, from branch to branch; and euer as we leape sing out that hymne of *Dauid*: * *Praise the Lord, O my soule; and (as though that were too little) all that is within me prayse his holy name.*

x *Psa. 103. 1*

Bridle.

y *Esay. 5. 1.*

* *Zecha. 5. 3.*

a *Iere. 22. 24*

b *Joel. 1. 4.*

c 1. *Reg. 9. 22*

Amos. 5.

As this doctrin is a spur to stir vs vp to thankfulness, so I told you it might serue as a bridle to curb those sins which are the occasions, that strangers may deuour our strength. God hath planted vs as ^y a Vineyard vpon a very fruitesfull hill, he hath hedged vs about with his providence: what could he haue done for his vineyard, that he hath not done? In stead of good grapes if we bring forth wilde grapes; iudge then *Iuda* and *Ierusalem*, iudge your selues, can you haue truce with any of his creatures? will not God commaund the heauen to bee as iron & the earth as brasse vnto you? Will hee not deny you the former and the latter raine? Will he not giue your fruites vnto the caterpillar, your labours vnto the grasshopper, and your mulberry trees vnto the frost? Yes, he will meet you ^a as well on this side as on that: though (^a *Coniah-like*) you be a signet vpon the finger of God, yet if you wring the finger he will pul you off; ^b that which is left of the palmer worm, the grasshopper shall eat, and the residue of the grasshopper shall the canker worm eate, and the residue of the canker worme shall the caterpillar eate. Though you escape the pit, you shall be taken in the snare, *Ieremy*, 48. You shall fly from a Lion, and a Beare shall meet you: or leane your hand vpon a wall, and a serpent shall bite you. *Amos. 5.* ^c Is it peace lehu or not, quoth the messenger of *Iezabel*. What talkest thou of peace (quoth he againe) seeing the whoredomes and witch-crafts of *Iezabel* are great in number? So, how can we talke of peace, with God and our selues, while our sins and impurities are great in number? For the which, God (being the Lord of hostes) can vnmuzzle all his creatures, fire, water, hayle, yce, snowe, storm,

storme, and tempest to bee the portion for the wicked to drinke.

The world is olde and now in her dotage: but good God, what a wonder is it? though she be olde shee is ever in child-bed, in trauell every month of newe fashions, of newe finnes, of new vanities; of all new things, save only of *the new Man*. That hath brought in so many vncouth diseases, as punishments for these new sins. That old man is in such request, that the world is ready to say with the yong man in the Gospel, whom Christ bade follow, that she wil follow; but first she must *go bury her Father*: She hath an old man at home that is not yet dead; an old man, the old *Adam*, the man of sinne, living, and not dead, not dead but living in her owne loynes. *Thales Milesius* had an asse which beeing laden with salt, melted the salt in the water, and so was disburdened; and afterwards being laden with wooll, & plunging the same burden in the water, was more burdened: we are all fraught in some measure with that *salt which every man should haue in himselfe*: that we melt away by bathing our selues in the pleasures of the world; then we are laden with vanity, far lighter then wooll: which while we plunge in the same stream we are vnawares so burdened, that we cannot clime vnto the hill, not to the hill of Sion, not vp to heauen, not up to those hills from whence cometh all our helpe.

Luk. 9. 59

Plu. de Solertia animalium.

Mar. 9. 50.

These vanities, these sins, these, these do lime the soules of men, and hinder their flight to heauen: and with a false key they open the doore to vengeance. They wring the sword out of the hand of God. Presume not therefore to sin: for that wil make your sins, *sins of a whorish forbear*: but rather be led by the punishmēt, to the sin, as by the stream vnto the spring. Slander not the frost & the hayle, and the wind, and the weather: they are Gods pursuivants sent to call you home, though you think them vnseasonable and vnwelcom: rather kiss the rod and submit your selues vnto his power, and looke into your owne distempered estates, suppress those rebells within you, your affections: retaine *S. Paul* for your counsellour, who tells you that

- 2 Gal. 6.8 & as you sowe, so shal you reap: h Sowe not (saith the Prophet)
 h Hos. 8.7 the wind, for feare you reape the whirlewind for your harvest.
 Sowe not drunkennesse, for feare you reape for your harvest, the cancelling of the image of God which is vpon you: bend not your knees to drinke healthes and carow-fes, which should be bent in your prayers and soliloques, for the seruice of the lining God: nor let that mouth which should praise your God, be like Idoleseuer gaping to deuoure much of that which would relecue Gods children.
 i Phil. 3.19 ¹ Stand in awe, and feare least those two cannot be seuered, which Saint Paul hath linked together; the belly the God, and the end damnation.
 When the diuell wounds or kills by any sinne (excepting drunkennesse) he pearceth with a single bullet, one sinne onely; but when by drunkennesse, then by chaine shot, many sinnes linked together: it is neuer alone, it drawes on swearing, and quarrelling, and ribaldry, and words, what not? saue onely them that are powdered with salt: and deeds, what not? saue onely the fruits of the spirit.
 k Levit. 3.1 ¹ By the lawe Leviticall there was no beast allowed to bee a sacrifice, that was blinde or lame, or vncleane: vwhen men are so drunken that they cannot see, and therfore blinde; that they cannot stand, & therfore lame; that they fume at the mouth, and therfore vnclean, neither God nor the world wil iudge them to be liuing sacrifices vnto their God. Be-
 l 2. Reg. 4.40 ware of drunkennes, for surely there is, mors in olla, ¹ death in the pot, if it be abused. Sowe not blasphemy and swearing, least you reap for your harvest many plagues; ² yea,
 m Eccl. 23 that plague that neuer departeth out of the house, ³ yea, that
 n Zeeha. 5.2. flying booke which will breake into your houses, whether you will or not. The wheelles of the clock within are neuer in order, when the bell makes not true report of the time of the day: the tong is the index of the mind. Apply it to your selues; if the tong sound not forth good words, the mind within (without doubt) is distempred: that man is scarce to bee thought a temple of the Lord, but a nest for owles, and ostriches, out of whose mouth there comes such a flight

flight

flight of vncleane birds. Sowe not couetousnesse: let not the daughters of the horseleech, yavne within you; crying, give, give, with a desire as large as hel; Let not your heaps of wealth be your graves, for then you are in danger to fall into many snares, and be pearced through with many sorrowes: but rather *P* treasure vp your hearts in heauen, where neither rust nor moth doth corrupt: you wil find this gaine greater then ten in the hundred, there is nothing but losse to bee had by being as Ninive was: and (I pray God you be not) a bloody Citie and full of lyes, and robberie, and one from whence the prey departeth not; she is famous for the lions den, and the pasture of the lions whelpes: Bloody by oppression, full of lyes and robberie in bargaining, famous for lions, for deuourers, and for the lions denne, for chests and coffers, wherinto many mens goods do fall, and they are eaten vp.

1. Tim. 6.

9. 10.

Mat. 6. 20.

Nab. 3. 1.

1. Tim. 6.

Mat. 6. 20.

1. Tim. 6.

1. Reg. 18.

26

1. Tim. 6.

Luk. 13. 37

Mat. 17.

15.

While I touch this veine and speake of this matter, I doubt not but some (and they none of the meanest) could be content to say to me, as the seruants of Hezekiah say de vnto Rabshakeh, *S*peake wee pray thee to thy seruants in the Aramites language, for wee vnderstand it; and talk not with vs in the Iewes tongue in the audience of the people that are on the wall.

I make no question, but you are loth the world should know much of your dealings, and he that comes to ransacke among you, must needs be an vnwelcome guest. Sowe not idleness least you reape brambles, and briars; it is a lethargie, it dulls a mans faculties: but many about this City be like the lillies which neither labour nor spin, yet (whether by robbing or swaggering, or cony-catching, I cannot tel) they fare wel, & they are clothed like Salomon in all his royalty. Many of vs (God knows) are like him in the Gospel so possessed with a diuell, that sometimes we fall into the fire, sometimes into the water, sometimes the diuell teares vs and wee foame at the mouth: wee fall sometimes into the fire of concupiscence, sometimes into the water and overflowing of drunkenness, sometimes the diuell teares

us with rage and anger, and then wee foame at the mouth by slander and blasphemie: we haue little finnes (like little theeuers) to creepe in at the windowes vnto our soules, and make way for greater, till sinners be robbed of their best treasure: like little wedges they make way for greater, till in the end they be cleft for fuel vnto the fire of *the valley of Topher that was prepared of olde*. Be not infatuate with any sinne, with any sicknesse; the great Physician of your soules will discerne your diseases, when he feelles your pulses: but aboue all other, beware of hardnesse of heart, and finall impenitencie; least as shee in the Poet, who

Ouid metamorph.

Pectora percussu, pectus quoq; robora sinns.

*Heb. 12. 17

So you may desire to repent, but cannot haue the grace, because your breasts, your hearts are hardned, and *like Esau, you cannot haue repentance though you seeke it with teares. Go not from spirit to flesh, from flesh to iron, from iron to brasle, from brasle to Adamant: least God proceede from loue to anger, from anger to a rod, from a rod to a scourge, from a scourge to a scorpion, and from a scorpion to eternall fire. Weaue not (O weaue not) your owne calamitie on your owne loomes: but rather say vnto lust, I haue no purpose to nurse and dandle thee, and vnto deceit, I haue no head to forge thee, vnto drunkennesse, I haue no braine to trie thee, vnto gluttony, I haue no stomacke to banquet thee, vnto cruelty, I haue no hand to execute thee, vnto sinne, I haue no mind to commit thee. There was a time vwhen there was a con-

*Falsc. Tép. anno, 1426

science in the world: and is the World better for age? nay, for conscience shrunk vnto science; and vnder the full failes of mens knowledge, they fall to make wracke of good conscience. And now wee liue to heare euery day the knell, and see the dying of good life and conuer- sation. If wee take an inuenty of good workes in this age, wee shall finde it not much worth. VVhat is the remedie for this? to turne vnto GOD, when all the world turnes: no: as if the enemy bee behinde an armie

(say the learned in military discipline) they will be surprised afore the whole army be whirled about. How then? let euery one turn one, & the whole army is turned. If you will avoid the assaults of the Diuell, tarrie not vntill the whole army, the whole world turn vnto God, but euery man turn one and say for his owne part; *I will goe to my father; and y* Luk. 15. 18 *say, Father, I haue sinned against heauen and against thee. * O * Esay. 29. 1* Altar, Altar of the Citie of God, adde yeare vnto yeare, and kill lambs, lest now when *the regions are white for the harvest,* *a* Ioh. 4. 35. *and wee euen mellow for the iudgement of God, and* *b* like a basket of summer fruit, proue like a bottle in the water, *b* Amos. 8. 2. *that neuer sinkes untill it be full, neither can wee looke for a downefall vntill wee haue filled the measure of iniquitie; but when those waters of Mara, those bitter waters are brimfull, then Gods Angels will reap the world, with that vnperceiued fieth, the pestilence that walketh in the darknesse: the rest shall bee gnawne vpon by famine, and the remnant gleaned by the hand of warre, by the warre of strangers: such was the sinne-sicke state of Ephraim, that needed letting bloud by such a boystrous hand: for strangers deuoured not the refuse and branne of his liuelihood, but his riches, and friends, and credit, and power, and what not that was worldly? even his strength.*

Where we may learne these two lessons: first, that wee Strength. may haue these worldly things, because they are the gifts of God: secondly, that we ought not to be had of them, or by them, because they are transitory and subiect to the deuoting of strangers: my meaning is, wee must haue them to vse, not let them haue vs, not let them fetter vs in their loue: if God send them, wee must haue them to vse not to abuse.

In the 16. of Ezechiel, God gaue the people, corne, and Wee may wine, and oyle to vse; but when they abused them, he did ex- haue them. postulate with them for bestowing his corne, his wine & his oyle vpon their Idols. God hath bestowed many blessings vpon vs, he must needs bee angrie if wee spend the time he giues vs, vpon vanitie: the strength that he giues

*Herodotus
in Clio.

*Deut. 8.8

*Amos 9.13

The poore.

vpon lust: the power that hee giues vs, to the oppressing of others: the wit that he giues vs, to the circumventing of others: the riches that hee giues vs, to the eating out one of another: his blessings, to those inordinate affections which like Idols we honour and worship. When the river Giudes had drowned one of *Cyrus* his white horses: he threatned to cut so many Channels into which the river should be deriued, that it should lose both depth, & name, & glory. If those floods and great streams of Gods blessings vpon vs, drowne and ouerthrowe not our white horses, but our soules which should be white and spotless, God can deriue that worldly pompe of ours, into many channels, conuay it into many hands, dispossesse vs both of the name and glory that we had by those things; and therefore it was not without cause that God gaue the people of Israel a caueat, that they should not forget him, when they caueie *into a land of corne, a land of wine, and a land of oyle olive*. Hee knew that these blessings were like fire and water, good seruants, but bad masters. And though for your good (beloued in our Lord & Saviour Iesus Christ) *the plowman touch the mower, and the treader of grapes him that sowe the seede*, yet you are but stewardest of that you haue: and though it be not so cheap seruice as you would wish, yet I would aduise you to bestowe some portion of that you haue to these two vses; to the releeuing of the poore, Gods children, & to the garnishing of the Church, Gods house.

For the first, there be many, whose hearts are as hard as the nether millstone, their hands are withered they can not stretch them out, they liue vnto the poore members of Christ, as though the rockes had fathered them, and the wolues of the wildernesse had giuen them sucke: those shall one day find that their white silver and yellow gold can draw blacke lines, Gods blessings by them abused can pollute their soules. Let me land this doctrine vpon your owne bankes; and exhort you, *not to giue sparingly, that you may reape liberally*, for he that forgave the greatest debt that ever

any in the world owed, laies claime vnto that of charitie, & wil not forgiue it: therefore he saith by his Apostle, *¶ O we nothing to any man but this, that ye loue one another.* e Rom. 13. 8 A shooter aymeth at a mark in the midst of a white: the white he seeth, the marke he seeth not: he cannot hit the marke that he seeth not, vnlesse he hit the white which hee seeth. Wee must all by our loue ayme at God and man; man the white which we see, God the mark which we cannot see: we can neuer hit God the mark which we see not, vnlesse we (by our loue) touch our brother whom we see. *S. Iohn*, makes good that which I say, *¶ If we loue not our brother whom wee haue seene, how can we say truly, we loue God whom we haue not seene?* 1. Ioh. 4. 20 If many lines be drawn frō the circle to the cēter, the neerer they come one to another, the neerer they com vnto the center: iudge this by the spokes of a wheel meeting in the middle: cōpare the lines vnto men & the cēter vnto Christ, vnto whom all heauy things tend (all those that are heauy ladē with their sins) the neerer they are ioyned one to another in loue, the neerer they com vnto Christ. Those that are filled with Gods blessings, shuld be like the ful end of an houre glasse, they shuld empty & euacuate thēselues into those that want, that those that haue wanted, may be raised vppe. You that are great in this world, you do not wind & turn those things which are absolutly your own, you are but feoffees in trust with them to the vse of Gods Orphanes. *¶ Gregorie Nazianzen* registering the life of *Bazill* the great speakes of a *Xenodochium* or house of harbour which he built for poore strangers: he preferres that goodly pile and monument of charitie before the Sepulcher of *Mausolus* and the Colossus of Rhodes and the rest of the wonders of the world. Greg. Naz. Monod. in Basil. 3. tag. If I should not cōmend you Londiners for much bountie and liberalitie towards houses of learning and hospitals, I should do you wrong: but if you rob and circumuent others, that you may be inabled to do good vnto these, you wrong your selues. As the former is iuttly to be tearmed a worke of mercy, so the later can by no meanes stand with good iustice: in doing
so

h *Rom. 3. 8* so *h* you do a great euill that good may come thereof. Let not your citie, which is worthily accounted the head of a kingdom, be made by your greedines the belly of the kingdom, dome for deuouring the rest. I iudge you not: but *i* *Math. 7. 3* *i* *Cor. 11. 31* *g*urselfes that you be not iudged of the Lord. O happy are you then, if in your gardens this sweet flower, this charitie be well blowen; charitie (I meane) which is neither a foole to giue to the idle, nor hard harted to denie the needy: and as at all times and to all of the household of faith, so it becomes her well to haue an open bosome vnto the Church which is the house of God.

Church.

Yet many are loth, in regard of the charge, to bee open handed vnto the Lords treasure, but had rather make themselues rich (as they suppose) by stealing from Gods: so they become Church-mothes and chapmen of soules, defrauding God, perhaps to giue fuel vnto their owne vanities: so the Church Gods **dove*, is now become a partridge pursued and preyed vpon by tyranny and oppression. That religion that in times past, wanted an eye, was a nurse, was a mother vnto the Church: and is our well lighted religion become a stepdame? If it be not, what means the crie of the Church *k* like that of Rahel in Ramah, weeping for her favorites because they are not? Could those Church-leeches imagin they *l* see Antiochus (after his reuelling in the Temple) killed in a strange Land by an inuisible hand: *m* or Belshazzar pale and wanne, breathing his last after the abusing of the vessels of the temple: or could they consider *n* that dissuasiue vyled by Celsus of Verona vnto the Senate of Venice, whereby hee makes it plaine, that since they medled with the Church goods they neuer preuailed against their enemies, then would they cease to *o* Mat. 26. 6 crie with Iudas, *o* What needes all this waste? grudging at all that is powred on Christs ministers: then would they *p* Dent. 25. 4 not *p* muzzle the mouth of the Ox that treader out the corne: they would let them liue by the altar, who serue at the altar, they would not inuade the inheritance of Levi, they would not seeke for those ministers who are content to prostitute

prostitute their worthes vpon any tearmes, & for a morsell of bread and a few peeces of siluer; but they would bring their owne offerings into the storehouse of the Lord, that God might not only rebuke the deuourer, but open also the windowes of heauen, and poure vpon them a blessing without measure. *Mal. 3.10.* If many in our age should vse for their dayly prayer, the prayer of Nehemiah, *Remember me, O my God, heerein,* and wipe not out my kindnesse that I haue shewed on the house of my God, and on the offices thereof: I doubt they would pull euerie day much wrath vpon themselues, because the Church findes as little fauour at their hands, as at the hands of those mentioned in the first of Aggai, *Who dwelt themselues in sieled houses, and let the house of the Lord lye waste.* Therefore (lest the Lord should blowe vpon that which you haue) vse the things of the world, vse them well, haue them your selues: let not them haue you, let not them fetter you, they are but transitorie.

Salomon weighed them all in a ballance, and found them but vanitie: Therefore hee sayde, *Vanitie of vanities, and all is but vanitie.* Wee may say vnto laughter, what aylest thou? and vnto folly, what doest thou meane? *The image of Nebuchad-nezzar was part of golde, part of siluer, part of brasse, parte of iron, and parte of clay, resembling the seuerall Monarchies of the Worlde: but there came a stone from the mountaine, that crushed them all in peeces.* The square corner stone, Christ Iesus, is able to beate to powder all the might of the world, and to fanne the mountaines. *Esay, 41.* Hee is Lord paramount of all, hee coucheth vnder him the potentates of the earth like lesser birdes: therefore bee not idle but seeke, deferre not the time but seeke first, bee not base minded, but seeke a kingdome, bee not earthly minded, but ** seeke the king. * Math. 6.33* dome of God, and the things of the worlde shall bee ministred vnto you, like a retinue they shall followe after. The flesh doth *in ficere*, infect: the world doth *deficere*, forsake: but Christ doth *reficere*, refresh. ** The glorie of the world was shewed to Christ in the twinkeling of an eye: it is a gliding pomp, of smal continuance, for all it seemes to haue (like a gloworme)*

y Animula
vagula
blandula.

gloworme) yet it hath neyther true vvarmth nor light. y That knewe *Ælius Adrianus* well, when hauing no hope in any thing but the world (which he sawe to faile him) he commaunded his soule (the guest of his bodie) for euer to bid farewell to all comfort. That knew they also that admired the whore of Babylon, when they felt, that *the apples which their soules lusted after, were departed from them, and all things which were fat and excellent were departed from them, they found them no more.* Apocalypse 18. 14. Riches that are so high rated in the world, are but like thornes in a mans hand: both when thornes come thither, while they stay, and when they are gotten out there is still paine: So, riches are gotten with care, kept with feare, and not lost without great anguish. * The rich mans confidence shall be cut off, and his trust shall be as the house of a Spider: Be hee neuer so enamuled vvith worldly things (bee they, *lilia terra* or *ilia terra*, the pleasures of the earth, or the guttes of the earth) yet hee findes for his inheritance, but *a moneeth of vanity.*

* Iob. 8. 14.

a Iob. 7. 3

They that rest vpon a round thing, they sit vn sure, it is euer rowling; rely not vpon the round world: they that sit vpon a square thing they sit firme; repose vpon Christ Iesus the square Corner-stone, he will nerer sayle you. The first is prooued by the wicked, who say, *Who will shewe me anie good?* Psalm. 4. 6. The second by the godly, who say, *Lord lift thou vp the light of thy countenance vpon vs.* Psalm 4. 7. The goodly things of the world are like Ships which are graced with the titles of triumph, and victory, and honour, and such like: yet are they subiect to wracke. b Which *Bernard* well considering sayth, that the soule in the body is like a Queene in a Palace; Shee inioyes the pleasures of the earth by the 5. senses, as by five windowes, which windowes as long as they are open, things of the world bring much delight, and when they are shut vp and decayed, the pleasure decayeth with them. Prepare vnto thy selfe (O thou soule) the ioyes of the holy Ghost, which will remaine with thee when the windowes are shut, when the senses are enfeebled, *even in the houre of death and in the day*

b Bern. de in-
ter. dom.

daie of iudgement. There is no nobility like vnto a new birth in Christ, no feast to the peace of conscience, no crowne to a crowne of immortalitie, no life to a conuersation which is in heauen. And therefore, call home your affections that are set some on pleasure, some on profit, some on preferment, gather vp their dispearsed limmes, and knit them all together that they may fasten on your God: So it becomes your houses and your families, which are like houses of Cloë, and the households of Onesiphorus; so shall your strength not bee food for the deuouring of strangers, you shall be yoked by the hand of no Rehoboam, ^c who would whippe with scorpions in steede of rodde, whose little finger would bee heauier then all his fathers loynes. Though the land of Iewrie and the ^d Seauen golden candlestickes, which were the seauen Churches of Asia, bee now growen inglorious for sinne, yet the enemy hath not shined with our gall. God hath sayde of vs (as of his vineyard) ^c I will digge it, and dung it, and dresse ^c Luk 13.8. it, and trye it yet another yeare. Onely hee hath often come to vs and found vs sleeping in our sinnes, as ^f Dauid came ^f 1. Sam. 24. to Saul sleeping in a cane, cutting a peece off our garments, onely touching vs by some small affliction, when hee might haue killed vs, but leauing peace within our vualles and plentie within our palaces, and crowning manie yeeres with gladnesse vnto vs. Which makes good the saying of an olde Writer concerning the raine-bowe; that Gods bowe is without an arrowe, hee threatneth long before hee suffer his whole displeasure to arise: What then? ^g Shall wee continue still in sinne that grace may abound? God forbid: that ^g Rom. 6.1. will in hance and improne Gods wrath, seeing Gods long suffering should leade vs to repentance, Romans 2. Rather let vs, vwho thrice happie (as looking from the shore) haue no venture in the wracke that wee see in others, turne vnto God that we may liue; so did not Ephraim, therefore strangers haue deuoured his strength and yet hee knoweth it not, yea gray haire was here and there vpon him, and yet he knoweth it not.

Gray haire was vpon him, & they were (as interpreters say) signes of sorrow, or the forerunners of old age, or both:

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c1. Reg. 12.
10. 11.

d Apoc. 1. 20.

c Luk 13. 8.

f 1. Sam. 24.
5.

g Rom. 6. 1.

So the doctrines then which hence are deriued are these: first, that sorrow causing hoarnewesse: secondly, that hoarnewesse the messenger of olde age, should make men knowe and consider their estates. And first for sorrowe and affliction.

Affliction

*h Ioh. 3. Epist.
vers. 12.*

s Vid an. do.

496. Ioh.

Pappum de

couer. gent.

k Apoc. 15. 2

1 Exod. 3. 2

m 2. Cor. 12.

vers. 8. 9.

This doctrine is like *Demetrius*, ^h *it hath a good report of all men, and of the truth it selfe: O Lord thy word is truth, Ioh. 17.* What the word sayth, you may heare in the 5. of *Hosea. 14.* where God sayth by the Prophet, *I will be vnto Ephraim as a Lion, and as a Lions whelp to the house of Iuda: I, euen I will spoyle, and go away, and none shall rescue it.* If you looke into the 107. Psalm, and the 4. of *Amos*, you shall find two fortresses for this doctrine: I pray you read them & hide them in your hearts till you be truely learned. The prodigall son had perished, if hee had not perished: hee had perished in soule, if he had not perished in state, hee was forced to go by weeping crosse to his father. *Clodouens*, ⁱ the king of France, could not bee perswaded vnto christianitie by his wife *Crotildis* a religious Burgundian, till by the *Almaynes* there was giuen him an ouerthrowe in battell: which calamitie wrought so with him, that hee vowed (if God would restore vnto him what hee had lost) hee would bequeath & dedicate himself to his seruice, while he did liue: so hee prayed, so hee preuailed, so hee performed. ^k This world is a Sea, and therefore turbulent; of glasse, and therefore brittle; mingled with fire, and therefore daungerous: wee must goe with a lowe sayle (if wee doe well) and humble our selues; but not bee too much afraide because of the noyse of the water pipes: for Gods Church is like ^l the bush that burned and was not consumed, because the Lord was in the bush. ^m Paul prayed thise, that hee might bee freed from the buffetings of Satan: but God thought it meete, that he should not want temptations to scoure him and make him bright; and therefore hee promisseth not to free him from his wrastlings, but to backe him in his agonies: saying, *My grace is sufficient for thee.* Affliction keeps the soule of a Christian in breath, it is the eyebright to make him see both his owne weakenesse (for *Dauid*, before hee was afflicted

afflicted went wrong) & the strength of God vpon him. As is the fire vnto the golde, a purger: as is the pruning knife vnto the tree, a pruner: as is the fan vnto the wheat, a purifier: as is the thunder vnto the ayre, a cleanser: So vnto the soule is affliction, which God doth vse as mustard to anoint the teates of this world withall, to wean vs from it. Affliction is like ⁿ Aarons rod; if it be used, it is the rod of God sent for ⁿ Exod. 4. 3. our good: if it be cast vnder foote and despised, it is a serpent, it stings vs, it doth vs harme: to be brieft, affliction is a part of the dowry of the Church of God. Now therefore when you are afflicted, looke not only vpon the arrowe that hits you, but vp vnto the hand that drew the bowe: wee may learne this lesson of the Son of God, and of the martyrs of God: the Son of God spread out his armes to imbrace affliction, he dyed willingly for our sinnes. Now as *Antiochus* the younger ^o powred out of the iuice of mulberries vpon the ground, ^o 1. Machab. 6. 34. that therby he might irrage his Elephants to battel: So, that we may be encouraged to wrastle with afflictions, though it be vnto bloud, we must remember the powing out of the precious bloud of him, who became for our sakes ^p the slaughter, ^p Ioh. 1. 29. red lamb of God. We may learne it of the Martyrs of God also: for in the garden of God there haue been as well Roses as Lillies; as well *purpurati martyrio*, as *candidati innocencia*. They were like rose leaues; not withered vpon the stalk, & falling away, but distilled with the heat of persecution, till they sent out a water, a bloud, a precious bloud: ^q Right dear ^q Psal. 116. in Gods eyes is the death of all his Saints. These were the prime-roses of the Church, which died quickly after Christ their great shepheard: many yeers after, there were many, whom when I remember, I remember also *Ecebolius*, who recoiled many times, and started from his God, and in the end after his seuerall apostasies, hee laide him downe in the Church porch, and bade the passengers tread vpon him, deeming himselfe no better then vnfauory salt: *his later end was better then his beginning*. By Christ and by these his Martyrs (who had the soule of their soules for their comfort) learne to submit your selues to the correction of God, that you may legitimate his wiidome in correcting of you; lest

[Iere. 1. 11. (as was in the Prophet Ieremies vision) after a rod in this life,
 13 there come a seething pot, in the life to come. Then, then vnto the incorrigible there will be an accuser, the conscience a witnesse, the memory : a iudge, the reason : all these within them, if there were none without. But there shall bee (as *Anselmus* sayth) the heauens loovring aboue, hell gaping belovve, the Diuell accusing on the one hand, sinnes vvitnesing on the other, the conscience burning within, the world flaming about; these things to fly, it will be impossible; these things to indure, it will be intolerable. There will bee a paine by losse, and a paine by punishment. It vvas a griefe to *Adam* to forgoe Paradise, but a greater griefe to toyle among brambles and briers : misery too much to forgoe the presence of God, * at vvwhose right hand there is fulnesse of ioy for euermore; but a greater griefe to indure x (O that my head were a fountaine of water, and mine eyes floudes of teares, that I might weepe day and night for them that are in such a case) to indure, I say, y *Mar.* 9. 44. hell fire, y vvhere the vvorme euer gnaweth, vvhere the fire euer burneth, and neuer burneth vp, vvhere death is euer liuing, (alas for pittie!) that eternus ignis, that everlasting fire. Bidde vvelcome to his correction in this life, that you maie auoyde the second death. Yet graie haire caused by affliction could not make *Ephraim* know his estate: no, not gray haire (vvhich argued the approach of olde age and death) could make him knowe it: yet as I noted, secondly the approach of age should make vs knowe our selues.

The messengers of olde age.

* *psal.* 95. 8.

a *Lib.* 8. de cōsel. cap 5.

b 2. *Pet.* 3. 4.

* To day therefore if you will heare my voyce, harden not your hearts : let not *cras*, *cras*, to morrow, to morrow bee your note, a vvhich Saint *Austen* misliked in himselfe, when he was within the kenne of the kingdome of grace; and therefore added, Why not now Lord? why not now? neither flatter your selues as those did (whom Saint *Peter* reproveth) saying, b *Where is the promise of his comming? to day and yesterday are both alike: as though they could pleade prescription for Gods long suffering. True it is, you may haue mercy when you can repent: but you cannot repent when it is*

your

your pleasure : therefore remember , though Christ saved one (the theefe vpon the crosse) at the last gasp , least men should despair , yet we read but of one only lest they should presume. *c Moab was not poured from vessell to vessell , but was at rest , therefore Moab was settled vpon the lees :* therefore , the Prophet shot a warning peece vnto them , because danger was at hand ; saying , *Give wings to Moab that hee may flie awaie.* You little knowe what losse you may haue by security , therefore lift vp your head from Dalilaes lappe : O let the world charme you no longer : when the gale is fauourable *goe and good lucke haue you* to heauenward vpon your great aduventure , stay not till the winds are contrary : olde age is attended by many impediments , lay not the heauiest burden vpon the worst horse , charge not your weakenesse with that high seruice , adiourne not your repentance , dedicate not the flower of your age vnto vanitie , appointing only for God the dregges in the bottome ; rather *awake thou that sleepest , & the night will come when no man can worke , worke while you haue the twelue howres of the daie.* Be perswaded , let not your hearts be vnalleable , perswade your selues that *qualis vita , finis ita , as the tree falls so will it lie ,* as is the life , so is the death , and as death leaues , so iudgement will finde. In your memories let euer be ingrauen as vpon a tablet , the picture of that rich man in the Gospell ; who when his barnes were full , sayd , *Soule take thine ease :* but presently there came a summons vnto him ; *Thou foole , this night shall thy soule be taken from thee.* When Caesar warred against Pompey , hee had no care of managing his businesse vvhile hee was in his owne territories , for there hee could commaund helpe : but vvhenee once passed Rubicon the vtmost boundes of his dominion , hee sayde , The Die is throwen , there is no vvaie but fight it out : So , while wee are in this life , wee haue power to labour for our selues ; if our sinnes pleade against vs , we may haue the counterpleas of prayers and holy meditations . By hearing of the word of God , and praying , wee may haue parle with God vpon conditions of peace , but when wee once passe the vtmost bounds of this life , there

c Iere. 48. 9.

11.

d Ioh. 12.

e Luk. 12. 19

f Plu. & Val.

Max.

g Galat. 6. 7. there is no purchase to be made by trentalls, or masses. *men haue sown, so must they reape* : To dreame of a serpent is an argument of felicitie : ^h *Camerarius* doth instance in the mother of *George Castroit*, or *Scanderbeges*, who, the night before her sonne vvas borne, dreamed of a Serpent, that laied his head in the kingdom of *Epyrus*, and stretched out his bodie ouer the dominion of the *Turkes*; which argued hee should be (as hee became) the vanquisher of them : Be this obseruation true or false in nature, it serues mee for your instruction, to land this doctrine vpon your owne banks. Our whole life is but a sleepe in sinne : in the depth of our slumber, let vs (like dreaming men) haue our imaginations running vpon the *olde Serpent Satan*, and his sleights : so shall vvee be happie, standing vvee shall preuent a fall,

h1 hilip. Camerarius. in operibus luceliius.

Yet they knew it not.

But as for *Ephraim*, hee was not so refined, not so zealous for the Lord of hosts : though strangers deuoured his strength, though gray haire was heere and there vpon him, yet he knew it not, yet he knew it not : his ignorance is redoubled. Out of which words I obserue a iust imputation against diuers ignorant men : Some know not because they cannot, those bee the vnlearned : Some know not because they must not, those bee the weaker sort of papists : Some know that which they need not know, those bee curious questionists : Som know not that which they need to know, and those bee they which know not *the things that belong to their peace*.

i Luk 19. 42

r. The vnlearned.

First, the vnlearned knowe not, because they cannot know; they roule along with the stream of the world, all of them inactiue, that learning in this age is not a thriving course : whereas (O blessed knowledge!) they that haue thee, liue two liues, whereas others liue but one. The mind is exempted : their little (all) falls not with the vnlearned, *a prey into the land of forgetfulnesse*. Thou art the soule of the world, knitting together these present times with ages past : by thee we that are liuing call to counsell those that are dead and gone. Many huge dumbe heapes, many goodly piles and monuments, had beene wronged by forgetfulnesse but

but that by thee (O learning) they suruiue: they are vented out vnto vs by antiquitie, which for reuerence sake we must not count a lyer. O knowledge, how much hast thou woon from the waste of time? The want of this knowledge vnshewes the powers of a man, and vnmannes him quite. Learning hath no need like a Curtesan to open her breasts whereby shee may gaine loue; nor to begge an almes at the gate of fame, to haue her gētry blazed: she is rich inough of her selfe, and her glory is great at home, though fame were tonguetied, and could not speake.

^k *Julian* that wicked Apostata, would haue abolished schooles of learning, arts and sciences, because the Christi-^k *Theodore* ans vsing the help of these things wounded them with their ^{tripartit.} *hist. lib. 6.* owne quils. Learning seasons tender yeares with graces, ^{cap. 17.} and with vertues key tunes the strings of nature.

Therefore prize at no low rate the two Vniuersities of this Land, ¹ *Vnto whome instead of founders and fathers, God bath giuen children*, into which two this and former ages haue emptied themselues, they are the two plentiful breasts of our mother England: they are deepe diied and ingrained with knowledge from aboue: like *Hercules* pillars they may haue ingrauen vpon them *Non ultra*, for there are no Vniuersities in the world that goe beyonde them, no node quall to them. And as *Hercules* pillars standing by the straites of Gibraltar are the way ^m from Europe to the ^m *Tabula* fortunate Ilandes: so these (if they bee vsed) will serue as ^{Petri} *Plancij.* a direction for England to a place more fortunate, where all happinesse dwelleth. — ⁿ *Deus est in vtraque parente.* There Philosophers raigne, and they that raigne may seeme to learne Philosophy. ⁿ *Ouid. Meta. lib. 13.*

Secondly, the weaker sort of Papists know not, because they must not know. It was the case of our forefathers: ^{Secondly.} *the* ^{the weake} *book was a book sealed vnto the,* & therefore, they had cause to weep ^{Papists.} much, *Ren. 5.* ^o *the trumpet gaue an vncertain sound: how could they know when to go to battel? the sword was sheathed vp in an vn-* ^o *known tongue, how could they fight? the candel was under* ^o *a bushell, how could they see? the land marke wherby they knew their bounds,* ^p *was remoued: the lawe sayeth of this* ^o *finne,*

sinne, & Cursed is he that doth so, and let all the people say A-
 men. Their Cleargie men were as ^{as} snares upon *Missah*, &
 as nets spread upon *Thabor*, they did intangle the people; who
 hearing their latine service which they could not under-
 stand might goe home againe, and say with *Nabuchadne-
 zar*, ¹ Wee haue dreamed a dreame, and wee cannot tell what it
 meanes. And yet the weak ones will not sticke to say, It was
 a good world in time of Poperie, thinges were cheape and
 plentifully much like to them that dwelling in *Parthos*, de-
 spised the prophecies of *Jeremy*, and sayde It was well, and
 there was no scarcitie when they burned incense vnto the
¹ *Queene of beauen* and baked cakes to make her glad. But those
 and these loved darkenesse better then light. When the truth
 of God in despite of papistrie would needes breake forth
 as the noone day, and so ¹ the light of the *Moone* became as
 the light of the *Sunne*, and the light of the *Sunne* seauenfold,
 * *Saluation* became the walles of our Church of England, and
 prayse her gates; they went about to dimme the starres when
 they could not darken the *Sunne*, and by a malicious inuasio
 they indeauoured to sophisticate the fathers of the Church.
 * For *Philip* the second, King of Spaine, gaue commande-
 ment to *Christopher Plantine* his printer at Antwerp to print
 a Catalogue or Index, which should giue direction how to
 geld and purge the Fathers of all such sentences as might
 make against the Church of Rome: which Index should
 not be publikely sold, but should serue for the vse of the
 Spanish inquisition, that by their tyranny all the olde cop-
 pies might be called in and the newe ones published vnto
 their mindes: So with this one sworde had *Pharaoh* meant
 that those ¹ Midwiues of Egypt should kil all the Children
 of *Israell*. But see how * *Hee* that keepeth *Israell*, doth neither
 slumber nor sleepe: It pleased God, that reuerend *M. Iunius*,
 hauing conference with a friend about this matter, had the
 whole plot discovered vnto him, got an authenticke cobby
 of their Index, & by the permission of *Iohn Casimere*, coun-
 ty Palatine of Rhene, he got it placed in his Library, where
 it remaines (I thinke) vntill this day to the shame of them
 who would haue wronged Antiquitie so much. If they had
 effected

9 Deut 27.
 17.
 1 Hof. 5. 1

1 Dan. 2. 3

1 Iere. 7. 18

11 Esa. 30. 26

* Esa. 60. 18

x Praefat.
 Iunij indicis
 expurg.

v Exod. 1. 15

* Psal. 121

effected their purpose, they had had the Fathers crying as lowde for their opinions against Gods truth, as euer ^{a Luk. 23. 18} the Jewes cried for Barabbas against the sonne of God. But to prevent this ^b there did arise thou (O God) and the arke of thy strength. ^{ba. Chr. 6. 41}

Thirdly, curious questionists seek to know those things which they neede not knowe: they intangle themselves in Genealogies and matters impertinente, and out of a desire they haue of prayse for lanching into the deepe, they prie into the secrets of the Thunderer, and when they haue seene what they can, they say more then they haue warrant for, wisely they tel foolish tales, & bring long lies very smoothly to an end. To giue you a taste of their vanitie, some diue into the mysterie of the resurrection: such were the persecuting Gentiles in France (as Eusebius witnesseth) who in scorn of the resurrection, which the Christians do beleue, did burne many of the Martyrs, and afterwarde threwe their ashes into the riuer Rhodanus, with this foolish exprobat-
 ion, Let vs see now if their God bee able to reuiue them. They were not so wel studied in the schoolmen, as to know that which Peter Lombard hath, sentent. lib. 4. Dist. 44. (vr-
 ging this point of the resurrection) that though an image be broken in a 1000. peeces, it may be made vp againe so long as the image maker doth liue: So hee that made all of nothing, can much more of something make what hee will. Nay (which was more pitie) they were such strangers in the booke of God, that they knew not what was deliuered concerning the resurrection by *Ezechiel*, vnto whom was shewed great heapes of scattered bones, which ^c the Lord yet put together and laide sinewes vpon them, and made flesh grow thereon, and then couered both with skinne, and afterwarde breathed life into them. God ^d (sayth Saint Chrysostome) dealeth with the soule, as a man pulling downe a ruinous house doth with himselfe: hee retires himselfe into some other place least he be annoyed with dust and rubbish, and returnes into it againe when it is built more firme and glorious: so God giues the soule a repose in heauen, it is not annoyed with the dust of the graue: but at the day of the resurrection, when the

Three curious questionists.

^c Ezech. 37. 6

^d Chrysost. in 2. Cor. 1. Hom.

e 1. Cor. 5

1. 1. 2. 3.

f Napier in
Apoc. pro.
posit. 1. 4.
part. 2. 8.
Maxime.

house is built more glorious then it was before, when this mortall shall put on immortalitie, then shall the soule take possession of the body againe: but these things are to be scanned by faith, they are out of the reach of humane reason: some againe take vpon them to tell the time of the day of iudgement; and grounding vpon the saying of Saint Peter (that a 1000. yeares with G O D is but as one day, and one day as a 1000. yeares) haue set downe that after 6000. yeares should come an eternall Sabbath or rest. Now because it is sayde, for the electes sake, there shall bee a shortning of those dayes, therefore they affirme the time of Christs second comming shall fall out betwene the yeares 1688, and 1700.

g See Sim.
Pat. confut.
of Machiuel.

Some againe are so impudent, that they venture (as farre as humane reason will leade them) to prooue incongruences in the booke of G O D, and some belch their impietie so openly that they would prooue iniustice in the designs of G O D: as namely, Machiuel who is not ashamed to say, that Moses and the Israelites were as much vsurpers vpon the Land of promise, as the Gothes and Vandales were vpon Christendome. That desire of knowledge, that like a corne of salte distempered the taste of our first parents, is become an habituall saltnesse in Adams posteritie: vnto which malady Saint Paul applieth a correctiue when he aduise men to be wise vnto sabrietie.

h Rom 12. 3

Fourthly,
some know
not those
things that
belong to
their peace.

Fourthly, they that know not the things that belong vnto their soules health, know not what they need to knowe & such was Ephraim in this place. Semblable vnto Ephraim are many, who know too much and too little: too much of other mens states, but too little of their owne.

Too much.
i Lib. 3. de
bap. contra
Donat. c. 10

Therefore prie not into other mens actions and wordes, scoure not your mouthes vpon the; as Petilian the heretick doing, gaue Saint Austen occasion to tell him, that his tongue was no fanne for the Lords floore, to discerne the wheate from the chaffe: looke not ouer other mens hedgges, as they that haue tender eyes doe when they complaine that the Sunne is waterish and dimme when it is not so, but them.

themselves are weak sighted. Such men as are ever commē-
ting vpon other mens actions, make the godly ^k *wee that*
they are constrained to dwell with Mesek, and to haue their habi- ^k *Psalm 120.4*
tations in the tents of Kedar. Rather turn your eyes into your
owne bosomes, as Christ bid them that iudged the woman
taken in adulterie, *John 8, Hee that is without sinne cast the*
first stone at her: so they went away from the eldest vnto the
least.

Prie not you too much into other mens estates, nor too li- ^{Too little.}
tle into your owne: you haue husbandry inough at home,
you haue ^l *eyes,* lookethat they bee not *sweld with lust:* you ^l *Psalm 14*
haue hands, lookethat they bee not *hands of iniquitie:* you haue
feete, lookethat they bee not *swift to shed blood:* you haue *tongues,*
lookethat the poyson of aspes bee not vnder them: you haue *members,*
lookethat they bee not weapons of vnrightheousnesse. ^m But as *Polo* the ^m *A. Gellius*
Tragœdian acting the part of *Electra* vpon the stage, & be-
ing mournfully to bring in the bones of her brother *Ore-*
stes in a pot, hee brought the bones of his owne sonne late-
ly buried, that the sight of them might wring foorth true
teares indeede, and therefore hee might act it more famous-
ly: So shall wee more truely expresse ioy in the holy Ghost,
and repentance for our sinnes, if wee take a view of the e-
states not of other men but of our own soules: that wil breed
true ioy and true griefe indeede, when we say not as the dis-
ciples saide (when Christ tolde them that one of them
should betray him) ⁿ *Master, is it I? Master is it I?* but ⁿ *Mat. 26.22*
Master, it is I, Master it is I that haue sinned, that haue commit-
ted treason against thee, the King of Kings, and Lord of
Lords. Let your selues be the center of your owne circling
thoughts, and bend your selues to knowe those things that
may serue your turns at the day of accout. *Scipio* could weep
when he sawe *Carthage* a burning, because the like misery
might befall *Rome* his native country. But *Belshazzar* made
not so good vse of his fathers troubles, and therefore *Daniel*
sayth, ^o *And thou his sonne, O Belshazzar, hast not humbled thy* ^o *D. 11. 5. 22*
selfe, though thou knowest of al these things. God shareth out his
stripes vnto the ignorant, ^p *and many stripes vnto the who haue* ^p *Luk. 7. 47*
meanes to knowe and will not. And therefore the Prophet

9 Esay. 22. 1
 r Saint Barn.
 lup. cant.
 term 36.

[Rom. 10. 22]

1 Psal. 78.
 vers. 47-48

u 1. Ioh. 2. 4

Esay delivers a burden against *the valley of vision*, as well as against *Egypt*, where was ignorance & Cimmerian darkenes. Saint Barnard speaks of some, who knowe only because they would know, and that is curiositie: some knowe because they would bee knowen, and that is vanitie: some knowe because they would edifie, and that is charitie: some knowe because they would bee edified, and that is true christianitie. That learned Father fannes away at chaffe the two former kindes of knowledge, but as wheate hee preserues the two later, which tend to the edifying of the soule. The word of God hath flowed among you like Nilus or Gihon in the time of harvest. God hath stretched out his hand all the day long, his arme is revealed, the preachers of the worde haue carefully planted in this place. O giue not their fruites vnto the caterpillar, nor their labours vnto the grasshopper, not (as I may bee bold to compare it) to the world, not to the flesh, nor the mulberie trees vnto the frost, not vnto the colde numnesse of zeale, of charitie. Experience, that hauing many relators seeth with the eyes of all the world, telles vs that *frustra sapit qui sibi non sapit*: and therefore they that know and doe not vse their owne knowledge to their owne good, they fall vpon a wrong sent, and runne counter after their saluation: knowledge and performance should bee twinnes of one burden. He that sayeth, *I knowe him, and keepeth not his commaundements, is a lier, and the truth is not in him*, he offers no sacrifice, but a lie vnto the author of truth.

Learne that you may knowe, knowe that your selues may better your soules: so did not Ephraim; though gray haire was heere and there vpon him, yet he knewe it not, and the pride of Israell (his stubbornesse, his impudency) testifieth to his face, and they doe not returne vnto the Lord their God, nor seeke him for all this. They did not know their daunger, they did not returne vnto their harbour: they did not returne vnto the Lord their God.

When wee haue sinned, we must returne vnto the Lord our God, first by repentance for our sinnes, *Hee is a iealous God*: Secondly, by reforming of our sinnes, *Hee is a holy God*.

God: Thirdly, by hoping in God, who doth pardon our finnes, hee is a mercifull God.

By repentance for our finnes: for in the first and second By repen-
of Amos the language of the prophet is nothing but a vol- tance.
ley of iudgements against Damascus, Tyrus, Edom, Ammon, * Amos. 2. 13
Moab, and Iuda; vnder whose finnes God was pressed, as a
Cart is pressed with sheaves, for they had threshed Gilead, with
threshing instruments of iron: for three transgressions and for
foure (sayeth God) I will not turne vnto them. It concerned
them then, and vs also to turne vnto him by repentance, lett
for 3000. transgressions or for foure, hee come with the be-
some of his wrath and sweepe vs all away. Wee are belea-
guered and compassed about with iniquitie of our owne heeles:
let vs not hypocritically dote vpon our selues, saying * peace, x Jer. 6. 14
peace, when there is no peace: let vs rather by the heat of zeale
distill teares from our eyes, for y there is no peace (as my God y Esay. 57. 21
sayth) vnto the wicked. There was a woman in the 7. of Luke,
who (as one in trauaile of a new soule) had the grace to re-
pent her of her finnes; and therefore * shee wounded Christ with * Cant. 4. 9
one of her eyes and with the cheine (the cheine of graces) about
her necke: shee came into the Pharises house boldly: and
stood behinde him shamefastly: at his feete humbly: and
mournefully, shee washt his feete with her teares: and as one
one neglecting her best ornament in respect of Christ, shee
wiped them with the haire of her head: louingly shee kissed his
feete: and bountifully, shee annointed them with ointment.
a When a woman came to bee purified in the time of the a Leuit. 12. 8
Lawe, shee was to offer a Lambe: which if shee were not able
to compasse, then shee was to offer a paire of turtle doves: the
authors of the heroglyphickes compare a Lambe to inno-
cency, and a paire of turtle doves to a paire of mournfull
eyes: if any bee so poore in good workes that they cannot
offer the one, let them bee so forward in repentance as to
offer a paire of the other; and let them desire of God as the
wife of Othoniel did of Caleb and Ioshua, that seeing they are
parched with sinne and with the heate of concupiscence (as
shee complained of an hote countrey) there may bee giuen
vnto them b springs above, & springs beneath, springs of tears b Ind. 1. 13
in

in their eyes aboue, and springs of bloud (if it be possible) in their hearts beneath. It is Gods will, that as *Iacob* was first
 c *Gen. 29. 17* married vnto c *Leah*, that was bleare eyed; and after an other
 prentishippe, vnto *Rabel* that was more beautiful: so should
 d 2. *Cor. 7. 10* the sonnes of *Iacob*, first vnto repentance bleare eyed and
 full of teares, and after the induring of that d *godly sorrowe*
 c *Apoc. 7. 17* (which will cause repentance vnto saluation) they shall inioye
 the ioyes of heauen, which are beautilfull like *Rabel*: c For all
 teares shall be wiped away from their eyes. *Grammarians deriue*
terra a terendo: So why should not man (who is earth and
 ashes, *terra qui ateritur*) because hee is harrowed vp with a
 feeling of his finnes? When the wind is inclosed in the hol-
 lows of the earth it striues for passage, & so makes an earth-
 quake: many times (O earth and ashes) thou tremblest &
 quakest at the remembrance of thy finnes: but fear not, that
 sorrow comes of God, it is because there is within thee the
 f *Ioh. 3. 8* holy Ghost, f (that wind which bloweth where it listeth.) When
 thy soule (O man) is troubled for thy finnes, that garboyle
 within thee is like the troubling of the water, *Iohn 5*. Be thou
 sure, the Angell of the Lord hath beene there, that sorrowe
 of thine comes from God: hope in Christ, but sorrow for thy
 g *Exod. 12. 8* finnes, & eate thy pascall Lamb with sower hearbes. h As they
 h *Plur. in* that looked vpō *Syllaes* ring, could not choose but taken o-
 vit. *Syll.* tice both of *Syllaes* seal and the treason of *Iugurtha*, because
 i *Eph. 1. 14* that was grauen vpon vpon the seale: so consider & weigh
 both the i seale wherewith you are sealed against the day of re-
 demption, and the treason of your forefathers also which
 gaue occasion of the sealing of such a pardon vnto you.
 Therefore as the nightingale in the night time sings merily
 with a prickle at her breast: so in this valley of the shadowes of
 death, sing prayses vnto your God; but euer with a com-
 punction, a feeling of your finnes, and sorrow for them.
 Neither must you only mourn for your finnes, but you
 must abandon them also, for feare of the Diuelles reentrie,
 k *Luk. 11. 26* with k *seuen* Diuels worse then himselfe, and then your latter end
 will be worse then your beginning.

By refor-
 ming of our
 selues.

But as I noted in the second place, you must turne vnto
 the Lord by reforming of your finnes, and obseruing Gods

com-

commandements: which iniunction vnto flesh and bloud,
 is *durus sermo*. For, though we could be content to die the
 death of the righteous, and say with *Balaam*, ¹ *Lord let my* Numb. 23.
later end be like unto theirs; yet this lining of the life of the 10
 righteous is hard of digestion, as hard as the gayning of
 the land of promise was to those spies which cōfessed that
 the ^m land was a good land, and full of fruits, but there were in it ^m Num. 13.
 the sonnes of *Anach*, and they were gyants. The reward of a 28. 34.
 Christian many think to be a good prize, but they are loth
 to wrestle with the difficulties of Christianity, those be the
 sonnes of *Anach* and they be gyants: it is better for flesh &
 bloud ⁿ to crowne themselves with rose buddes before they be wi- n Wis. 2. 8.
 thered, then ^o to sit up late, and rise early, and eate the bread of o Psa. 127. 3
 carefulnesse, though God so giue his beloued sleepe. When they
 feelee the paine that belongeth vnto the seruice of God, they
 say with her (who longed for children but could not indure
 the pain of child-bearing) ^p *Seeing it is thus why am I so q wā-* p Gen. 25. 32
ton. Florus could say: Ego nolo Cæsar esse, equitare per Bri- q Lamprid.
tannos, cursitare per Germanos, pati pruinam, &c. I would not
 for any good be *Cæsar*, to indure so many frosts, & watch-
 ings amongst the Britans and Germans: but *Cæsar* thirsting
 after victory, retorted it thus vpon him: *Ego nolo Florus esse,*
ambulare per tabernas, latitare per popinas, &c. I would not,
 for any good, be *Florus* to spend my time in vanity. There is
 great difference betwixt a carnal man, and those that desire
 (through Iesus Christ) to be more then Conquerours: the car-
 nall rather then they would lose their ^r *swine*, desire Christ to r Math. 8. 34
 depart out of their coasts, wheras the other ^s *that they may reign* s 2. Tim. 2.
 with Christ, are willing to suffer with Christ. Some of the aun-
 cients speaks of a plea that shall be holden by the diuell a-
 gainst the wicked, before God, at the day of iudgement:
 O glorious king, these that stand before thee, are thine in-
 deed by creation, but by their sins they haue canceld that
 image of thine that was vpon them; they are thine by ver-
 tue of thy Sons passion, but mine for want of naturall com-
 passion: in all matters of difficulty, when the question was
 whither they would lean to thee or me, they forooke thee &
 yeelde d to my temptations: therefore (ô great King, ô King
 of

of glory, giue me my due. There is danger you see in wearing the liuery of Satan, no lesse then treading vpon the eggs of a Cockatrice, which is dangerous, and meauing the spiders webbe, which is fruitlesse. Let it not seem euill and burdensome to you, to serue the Lord: for though there be no condemnation to them that bee in Christ Iesus; yet this priuiledge belongs vnto them that liue after the spirit, not after the flesh,

u 1. Sam. 6. 12 *Rom. 8. 1.* When the arke of the Lord was drawne by kine to Bethshemosh, though their calues perhaps lowed vnto them, and they (as the text sayth) vnto their calues, yet they could not goe because they were tyed vnto the arke: So doe you resolute vpon the keeping of the couenants of the Lord, and then though your affections call you aside, yet you cannot, you will not goe wrong because you are tyed by vowe or by resolution, though not to the Arke of the couenant, yet to the couenants of the Lord: but if you will needs follow your owne *imagination which are euill, and that continually, beware of ioyes no better then sick mens dreams: those ioyes are quædam nepenthica, & soporifera, for a while charming and silencing the cries both of sinne and punishment: but in the end *the visions of your heads will make you afraide. If you be wicked, y you will flie cowardly, yea fortitiously when no man followeth, because you haue loued iniquitie and hated righteousness: therefore the diuel (whom you haue serued) will annoint you with oyle of sadness above your fellowes, then can you neuer be merrie though al the pleasures in the world should make you melody. An euill conscience (when you haue lost your selues, as Iob lost *all his goods & children) will haunt you and say vnto you, you haue lost Gods fauour and your owne soules, and I alone am left aliue to come and tell you, to keepe you waking at midnight when you should sleepe. When there bee many fiery pictures in the ayre, a blast of wind breakes and dispearses them all: when in your mindes there be fearefull & terrible cogitations, strange frightings, and amazements; there is no way to dispearse them but by Gods holy spirit, that wind which bloweth wher it listeth. When David vnderstood that the water of the wel of Bethlem, that was brought vnto him,

a was gained by the ieopardie of mens liues, he would not drinke ^{a 2. Sam. 23}
it, but powred it vpon the ground for a sacrifice vnto the ¹⁷
Lord: bethinke your selues that your soules are gayned
not by the ieopardie, but the losse of the life of Christ: de-
dicate not your soules and bodies vnto lust and vanity, but
rather say (O Lord) they were dear bought, I wil offer them
both as a sacrifice to thee. We must mourn for sin, we must
abandon sin; and because sin will euer dwel in our suburbs
and be a borderer, it will hang on so fast, and will neuer ad-
mit a *Supersedeas* from sinning, so long as we dwell in hou-
ses of claie,

Wee must (which I thirdly noted) appeale vnto God By trusting
(for he is the highest court of appeale) ^b who is the Lamb in God.
of God and can only purge the finnes of the world: Let this Ag- ^{b Ioh. 1. 29.}
nus Dei bee your choicest ornament. ^c For as the woman ^{c Plut. in A-}
hauiing a matter heard before Philip king of Macedon, who ^{pothegm.}
being a sleepe did not well apprehend her cause, but gaue
wrong iudgement; therefore she sayde she would appeale
from Philip to Philip, from Philip sleeping to Philip waking:
So must we appeale, from God to God; from God iust and
angry for our finnes, to God opening the bowells of com-
passion vnto vs. ^d Out of the strong came sweete, it was the ^{d Ind. 14. 4}
riddle of Sampson: the meaning of the riddle was, out of
the dead Lion came the hony combe which relieued him:
My application at this time is, out of the strong ^e Lion of ^{e Apoc. 5. 5.}
the tribe of Iuda, comes the sweete comfort of our sauing
health; for, that Lion ^f is vnto vs wisdom, iustification, sanc- ^{f 1. Cor. 1. 30}
tification and redemption. * As Iacob said vnto his father, so * ^{Gen. 27 19}
we may say to thee O heauenly Father; eat of our venison,
of our flesh, the flesh of thy Sonne, that thy soule may bless
vs. Tho man being iust do liue (as the Prophet sayth) once,
and the Apostle doth canonize it once againe; yet faith is
the soule and breath of that life: *3 Iustus ex fide uiuit.* When
it was resolved that Christ should do his Fathers wil for the ^g ^{g Hag. 2. 4.}
good of mankinde, he was ready to say; *Loe here I come to*
doe thy will: he came indeed to shed his blood: he bled not
inward, for that might haue indangered the body; but his
blood was powred out for the good of others: the speare

of the souldier that thrust him through the side, may serue as
 a pen, his bloud was ink, wherwith was written our *Quierus*
est. We may now with *Paul* not onely challenge death, say-
 ing, *death where is thy sting?* but with the same *Paul* sing
 a *Requiem* vnto our soules, saying, that *neither powers, nor*
principalities can make a separation betweene God and vs. See-
 ing then God hath reared vp a standard of hope vnto all
 beleeuers; let vs not be like reeds wauering and shaking in
 faith: for then we please the diuell, who by som of the aun-
 cients is compared to *Behemoth*, that takes his pastime a-
 mong the reeds; but rather, let vs be like a wall (strong) that
 God may build vpon vs *a siluer palace*, that he may make vs
 houses for himselfe. Let vs acquit our selues like men: wee
 haue for our right hand, *the sword of the spirit*, for our left
 hand, *the shield of faith*, for our breast, *the breast-plate of righ-*
teousnesse, for our heads *the helmet of saluation*, for our feet,
the shooes of the preparation of the Gospel: furniture enough for
 all parts, saue onely the backe; to argue that if we fight a-
 gainst the diuell we may do well, but if we turne our backs
 and growe faithlesse, wee giue him aduantage against vs.
 What neede we turne back? seeing (like *Rabel*) hee dyed in
 trauell of vs his children, and though to him we were *Ben-*
onies sonnes of sorrow, yet in regard of our selues we are *Ben-*
iamins, sonnes of his right hand. He shewed his power and
 strength to doe vs good, the deeper we diue into the foun-
 taine of his mercie the sweeter we shall finde the water, we
 shall find *he is gracious and merciful*: if that be not enough
 let vs dig deeper and we shall find *hee is of great goodnesse,*
plentious in goodnesse, and one that is fory for any euill that
 hapneth vnto vs. Our Sauour openeth the breasts of con-
 solation vnto vs: now the more the breasts of a nurse are
 drawn by sucking, the more ease it is vnto her: by sucking
 therefore these breasts and calling for mercy at his hands,
 shall we not please him? yes, as one desiring a vent for his
 abundant mercie he cries, and saith: *Come vnto mee all yee*
that are heauy laden, and I will ease you. He our Head is ascen-
 ded into heauen, and now aboue the water; temptations
 may assaile vs, but they cannot ouercome vs: so long as the
 head

head is above the water, we that are his members can neuer be drowned: therefore let vs with an intemperate faith make way through *honour & dishonour, good report, and bad report*, and dismaied with nothing, take holde on Christ Iesus: he, he will trauesse the inditement, cancell the debt, suspend the rigorous doom, acquit our soules, and this pardon will be ripened with an influence from above, with the best aspect, the trine aspect, the holy Trinity will say *Amen* vnto it. *Ephraim* sinned: well had *Ephraim* been if hee had turned vnto the Lord, by repentance mournfully, & by reformation holily, & by cleauing vnto Christ Iesus hopefully; but he did not, he sought not the Lord (as the text saith) of which point I spake vnto you out of the 7. ver. & therefore now I pass it ouer: nay, *Ephraim* was so far frō cleauing vnto God, that *Ephraim* was like a doue deceiued without heart. Like a doue? that was good, *be ye innocent as doves*; a doue deceiued? that was naught, *be you wise as serpents also*. But the diuel took such order to infatuate that wisdom, that he gained possession of the tower the strongest holde, the hart, vnto which al the affections owe suit & seruice. *Fight against neither smal nor great, but only against the king of Israel: quell the the captians, & all the souldiers wil be amated: the tēper of the head spring is either the sweetning, or the poisoning of the streams: the heart being surprised, the retinue of affections must needs doe their homage & follow after.* But whither did the affectiōs of the men of *Ephraim* follow their harts? to *Egypt*, to *Ashur*, where there were the sinews of might & strength: the earths terror, *Ottoman* hath not greater at this day: but see how vnsurely the foote of worldly pomp standeth, *they stood in slippery places*, though they did call to *Egypt*, though they did go to *Ashur*.

Simple doves, being well in their doue-house the Church of God, where they wanted neither meat, nor nest, nor warmth, nor the protection of God, they could not be content, but lured with the charms of *Egypt* & *Ashur*, flew willingly into their nets, and there changing their gold for copper, forfeited their estates in Gods providence: they wanted help, & though being vnder Gods wing, *they were moe than*

92. Cor. 6.8

A doue de-
ceiued.

1 Mat. 10.16

1. Reg. 22.
31.

1. Reg. 6.16

were with them then they that were against them, yet did they call to Ægypt, and go to Ashur.

Spirituell.

I call to minde two kindes of doves deceiued without heart; the one in matters spirituall, the other in matters temporall. In matters spirituall, those that in the quest and pursuite of their saluation, make not to Almighty God, the strong rocke of their defence, but they make wracke vpon the sands, vpon the vnshure ground of masses, trentalls, indulgences, pardons, the number (not the weight) of prayers, nay vpon their owne good works, which are no better then finnes, passing the sands in number: and there might they drowne, their ^u finnes being as red as scarlet, if God in his mercy did not make the sinners as white * as the snowe in Salmon.

^u Esay 1.18

* psal. 68. 14.

The spider hath many legges, and little or no blood. If you aske why the church of Rome standeth vpon so many legges, and leaneth vpon so many helps not warranted by the scripture; it is because they haue too little confidence in the blood of Christ. Among other their reeds of Ægypt they stand to the mercie of the Pope, who pretends to haue the key of the church treasure, and can sell or lend good workes vnto them that want, as though he were worthy to be of Gods priuie counsell.

* Lampr. in
Sc. Verco.

I read of one * *Verconius*, in the time of *Alexander Senecrus*; who pretending familiarity with the Emperour, took mens money for preferring their suites, abused them, did them no good at all: beeing conuented before the Emperour, he was iudged to bee hanged vp in a chimney and so perish with smoke, for that he solde smoke to the people. The man of sin makes great boast of familiarity and power with God. Though he take mens money for indulgences, yet how little good he doth them, the wise can iudge, he sells but smoake: and if Gods mercy be not all the greater, he may perish by the smoake or by the fire of the valley of Tophet that was prepared of olde. y In the countrey of the Abisanes where *Prefter Iohn* governeth, there bee certaine mountains called *Montes luna*, out of which the riuer *Nilus* issueth with such violence, that it would ouerflowe the low.

y Vid. a little treatise of the description of the world.

lower countrey (which now the Turke possesseth) if it were not receiued into certaine deepe pittes and dammes in the country of *Prester John*, to whom for that cause the Turke yeeldeth a ycerely tribute: the deluge of sinne is so great that it would ouerflow vs body and soule, but that *Prester John*, or *Presbiter John*, *John the Priest*, *Christ both King and Priest* for euer, doth swallowe vp sinne, and burie it in the depth of his mercie. Shall wee not then yeelde a tribute for his fauor? yes, and all too little. * As *Zisca* that val-
 rous Bohemian did not onely quell his enemy being a-
 liue, but commanded that when he was dead there should be a drumme made of his skinne thereby to terrifie him: So, *Christ Iesus* for our sakes did not onely when hee was a
 alieue * *breake the head of the Serpent*, by his preaching and miracles, but by his death and after his death also hee
 vvrought the Diuels woe and our good, he b dyed for our
 sinnes, and rose againe for our iustification. So now, *non gens*
 sed mens (as *Calius Emilianus* said in his Embleme or Poe-
 sie) not onely Iewes but Gentiles also (if they feare God) find fauour at his hands: While we walke through
 valley of *Mulberie trees*, or of *miserie* (as diuers transla-
 ons render it) wee may vse these meditations, as pooles of
 water to refresh vs, and learne to flie to God, not to *A-*
shur, not to *Egypt*. As I haue noted vnto you a kinde
 of doves deceived vvithout heart, in matters spirituall
 concerning their soules; so I note another kinde that are
 as much deceived in matters temporall, shrinking from
 God and leaning vpon the broken reeds of *Egypt*.

* O thou ancient of dayes, thy mercie is as ancient, and
 from the beginning: O thou whose name is wonderfull, thy
 loue is wonderfull: why should men then, from the breasts
 of consolation, fly and cal to *Egypt* or go to *Ashur*? Leane
 vpon the worlds lap as long as you will, thee will proue but
 a *Dalila*, to robbe you of your strength, she will proue
 like that little sister, Cant. 8. that hath no breasts: but *Christ*
 is your true Vine. Iohn 15. 1. A vine growes neere the house,
 so he is neere to all them that call vpon him: a vine is an orna-
 ment to the house, so *Christ* is to vs: therefore we must cast
 all

* Dubraui.
 us lib. 26.

a Gen. 3. 15.

b Rom. 4. 25.

c Reusner
 Leor. in
 symb. impe-
 rator.

d the d Psal. 84. 6.

Temporall.
 c Dan. 7. 9

f Iudg. 16. 18.
 g Cant. 8. 8.

all our crownes downe at his feete. The Vine keeps the house from a storme : So, CHRIST keeps vs from storme and tempest, which is the portion of the wicked to drinke.

But which is tremblable and monstrous, there be some, who, when God smites them, they fly vnto a witch or an Inchauntresse, and call for succour; as though Iob had beene deceiued when he sayd, ^h O God thou woundest and healest againe, thou woundest and killest againe: or vwhen he sayde ⁱ The same God that takes away, the same God doth giue. ^k 2. Reg. 1. When Abazia was hurt, hee sent to ^k Beel-zebub the God of Eckron, but God sent Eliah the Thysbite in haste to meet the messenger on the way, and bade him say, What, is there neuer a God in Israel, but thou must seeke for helpe of Beel-zebub the God of Eckron? Because thou hast done this thing, thou shalt neuer rise out of thy bedde. Gods fauour neuer was vppon ^l 1. Sam. 28. 7 Saul after hee left him, and ^l went to the Witch of Endor: ^m 1. Chr. 10. therefore, it is sayde, that ^m Saul dyed in his sinne, because ⁿ 13. hee forsooke the Lord, and asked counsell of a familiar spirit. Let this doctrine serue as eye-salue vnto all you (if there be any in this place) who for the loue of your goods and your bodies health, seeke vnto, not the hurting witch (for flesh and bloud abhorres her) but the good witch (as you call them commonly) who is more sought vnto, therefore the more daungerous; who assure your selues is, the more Saint, the more Diuell.

Therefore deale you with God by prayer, be in league with God: this blessed league of loue, was not concluded betwixt God, and the men of Ephraim, because they left their first loue and started aside like a broken bowe: but God was angry, his ieaousie burned like fire, he found their goodnesse ⁿ to be as a cloude and as the morning dewe, quickly come, and quickly gone, their zeale shortbreathed in going vp the hill to heauen. Hee found their motion not to be naturall, not from the heart, because it was tardior in fine quam in principio, more slow in their latter end then in their beginning.

His family admittes no dwarfes or vnthrining soules, which

which grow not in grace, which do not ^o run that they may ^o t. Cor. 9. obtaine, but rather with Demas, ^{24.} & goe backe and imbrace this ^p 2. Tim. 4. present world; therefore hee ^{10.} weighed them in a ballance, and ^q Dan 5. 27. found them too light, and diuided their kingdome. Heere stand amazed with me and tremble at the angry wordes of our iust God. But when they shall goe, I wil spread my net vpon them, and draw them downe as the fowles of heauen: I will chastice them as their congregation hath hearde. verse 12.

As if God had sayde, O yemen of Ephraim, though you be without an eye, and see not your danger: without a foote, and returne not vnto me: without a heart like a doue deceiued, and goe to Ashur: yet I wil see you when you go, for ¹ I search Ierusalem with a candle: I will spread a net by ² Zepho. 1. 12. my wisdom, and draw you downe by my power, and chastice you in my iustice, and make good my truth by performing that which you haue heard in your congregation. Hee will see them when they goe: where I note Gods all seeing ^{But when they goe.} prouidence watching ouer the godly and ouer the wicked: ouer the godly, to protect them: & ouer the wicked, to restrain them.

Ouer the godly, for their protection: and therefore in ^{Godly.} the 9. of the Prouerbs, *Wisdom* (that is Christ the wisdom of his father) is said, *to build her an house,* (that is the Church) *vpon seauen pillars* (that is vpon a sure foundation) and in the foundation of the Church (as of the Temple of Ierusalem, *Zach. 4.*) there is laide *the stone with seauen eyes*; Gods all ^{Zecha. 4. 10} seeing prouidence; which is so mounted vpon the wings of birds, that ² *two silly Sparrows should for one farthing, cannot* ³ *fall to the ground without his permission:* much lesse, man who ^{Mat. 10. 29.} is of more worth then many sparrowes: least of all Gods elect, for whose good his Angels are appointed to be a guard and to all that are *heires of saluation.* *Heb. 1. 14.* The difference betweene the God of Israel and the Gods of the Gentiles is this: *the God of Israel holds his people in his hands,* *Apoc. 2. 1.* But the Gentiles *held their Gods in their owne hands,* *Gen. 35. 4.* The wheeles in the first of *Ezechiel*, (things whose motions are giddy and vncertaine) resembled the round

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world and the things therein, which things (like the rings of those wheelles) are full of eyes, full of Gods providence (for now Ierusalem, being without walles hath Gods ^u providence to be a wall of fire about her, and himselfe, is the glory in the midst of her) for the good of his people, hee ^{*} makes the heauens to heare the earth, the earth to heare the corne, the wine, and the oyle, and them to heare the cries of Israel: when Israel cries hee must bee heard; For he that keepeth Israel doth neither slumber nor sleepe.

Least then we plow the Sands and labour in vaine, wee must wraſtle with all difficulties and businesſes, and overcome them as the people of God did the Madianites with ^{*} the sword of the Lord, and the sword of Gedion: neither being wanting vnto our selues, nor yet depending vpon our own endeuours without the blessing of the Lord, who will say to the ^{*} North Giue, and to the South keepe not backe. It was a worthy resolution of Iacob, that hee would not goe into a strange Countrey vpon a great businesſe, ^{*} vntlesſe G O D would be with him in his iourney. Let it be your resolution, not to vndertake any businesſe for soule nor body, but with a request vnto God (before you vndertake your worke) that hee will further your enterpriſe. When you come into the Church to heare for your soules health, or when you are about to labour in your vocations, remember this; G O D is the superuiſour of his owne will to see that it bee performed, by the godly and by the wicked: hee helps the godly that they may doe it. If the vngodly doe it not, *Hee teares them in peeces, while there is none to help: for (according to the position of the schooles) in him there is bona potentia and potens bonitas.*

Wicked.

Over the wicked a power, and that is good: for the sakes of the godly a goodnesſe and that is powerfull. Let no man say that when he is about to sinne, *Tush & God doth not see it, what is there knowledge in the most high?* Those men are like to stage players, personate men, they seeme what they are not, their deeds giue their wordes their lye: like idle house-wiues (which sweep the dust behind the doore) they haue filthinesſe inough though it be not to be scene.

There

There is in this world a great swolne body of ostentation, both words and deedes: it is the great physition of our soules, who can only skill of the Anatomy of this body; and therefore though the Jewes cried, *The temple of the Lord, the temple of the Lord*, yet hee tried what gold they were, not only by the ring and sound, but by the touchstone also: and when hee found what they were, hee sayd, *Not a Mat. 7. 21* *euerie one that sayeth vnto mee Lord, Lord, shall enter into the kingdome of heauen, but hee that doth the will of the Father that is in heauen*: When a man had a sore, that was not couered, by the iudgement of the lawe Leviticall, it was but a sore, but *b when it was couered ouer with a yellow Locke it was a Leprosie*: *b Leni. 13. 30* euerie sinne may passe for a sinne, but when sinne is couered ouer with a faire yellowish lock, with a fair show or smoothe excuse (as namely when pride is glorified with the name of cleane liness, couetousnesse with the name of good husbandry, deceit of wisdom, drunkennesse of good fellowship) then it is more then a sinne; a man may suspect himselfe for a Leprosie, then he must proclaim himselfe before God (as the Leper was to doe in the streetes) *c I am vncleane, I am vncleane*. Now in this seeming age *c Len. 13. 45* (when complement goes as farre as one of the liberall sciences, and to be a fashionable man is as high rated as to bee learned or honest) *d Seauen dayes, and seauen Priests, and seauen rammes hornes* *d Iosh. 6.* are all too little to cast downe this sinne, which is as mightie as Iericho. Christ was neuer so loude against any sinne as against this sinne of hypocrisie, crying oftentimes, *e Woe vnto you Scribes and Pharisees hypocrites*. *e Mat. 23. 13* Therefore if there be any of you, who giue Christianitie occasion ——— ** mirari suas frondes, et non sua po-* ** Virg. lib. 2* *ma* ——— Who seeme to make accounte of *f Newe Geor.* *f Esay. 1. 13* *Moones and Sabbaothes*, and of the Church of GOD, *Verf. 15.* and of religion, and haue *your hands full of blood*, grinding the faces of the poore by harde bargaines, hauing your mouthes full of lies, and yet *wiping your mouthes*, as though you were no such men; take heed, the visard will bee pulled fro your faces, and God wil smite you, *you whored wals*. *Act. 23.* 3. God will see you, you cannot deceiue him, hee sawe the

I wil spread
my net and
draw them
downe.

g Corn. Ta-
cit. & alii.

* Seemaster
Knowles his
Turkish Hi-
storie in the
life of Amu-
rath the 2.

h *Prou. 20.*

17.

i *Iob. 31. 38.*

k. *Mat. 27. 8.*

l. *Exod. 6. 5.*

m. *Apoc. 6. 10.*

n. *Act 9. 4.*

o. *2. Reg. 20.*

23.

p. *Esay 63. 15.*

q. *Psal. 12.*

purpose of *Ephraim*; and when he saw it, he said, I wil spread my net vpon them, there is his wisdom; and drawe them downe as the foules of heauen, there is his power: hee spread his nets and drew down *Nabuchadnezzar* that *Lucifer*, that *sunne of the morning*, while vpon his Turret, he was making an Idole of himselfe; and many others: among the rest, & *Nero*, who piled crueltie vpon crueltie; witnesse many villanies chained together at one time: When first he set *Rome* on fire: Secondly, hee plaied vpon his Lute and song verses of *Homer*, concerning the burning of *Troy*, comparing the two Cities together: Thirdly, hee charged the Christians with the burning of the Citie. Fourthly, hee clothed them with the skinnies of beasts, that being taken for beasts they might be deuoured by dogges. * Though diuers of the Turkes kill their brethren to preuent treason, and therby to make themselues great in the world, yet God can put hooks at his pleasure in their nostrils, and turne them backe whither soeuer hee will. Hee can spread his net and pull down the greatest oppressors of the earth, and make their bread of oppression to bee grauell in their teeth, and make i the furrowes of their Land to complaine against them: which Land being gotten by the hurt of Christs members betrayed and fould, (as *Iudas* betrayed *Christ*) will proue no better then *Aceldamars*, fields of bloud. ¹ He that saw the wrong offered by the taskemasters of Egypt, and heard the cries of *Israel*, wil euer heare the grones of his distressed people crying, *quem das finem Rex magne laborum?* ^m How long Lord, how long Lord holy and true? They that wound Gods children, touch the apple of his eye: ⁿ *Saul, Saul, why persecutest thou me?* *Saul* through the sides of the Church, wounded *Christ*. *Benhadad* was deceived when he sayd, the God of *Israel* was ^o the God of the mountaines, and not of the valleys, as though the Lord cared for the high and mighty and not for the lowly and dejected: there will bee a time when God will no longer suffer the wicked ^p to spoyle vpon his holy mountaine: ^q but for the comfortlesse troubles sake of the needie, and because of the deepe sighing of the poore, I will vp (saith the Lord) and when hee aniseeth, who is able to resist? *Herod* was a King

King, and (as the greatest are) hee was but Lord ouer a little corner of Gods foot-stoole; yet hee grewe impetuous, and when hee sate vpon his royall seat, hee remembred not him that sitteth vpon the circle of the heauens: when hee stretched out his hand, hee remēbred not him that with the span of his hand reacheth from the East vnto the West: when he spake, hee remembred not him whose voice is like the sound of Thunder: when hee was clothed with royall apparell, hee remembred not him who is clothed with righteousness, as with a garment: therefore hee found that *Omne sub regno grauiori regnum est*,¹ Hee was eaten vp with wormes. It is GOD ^{1 Act. 12. 23.} that can visit *Leuiathan*, that pearcing Serpent, yea euen *Leuiathan* that crooked Serpent, and can slay the Dragon that is in the sea: and as for those who are any way displeasing vnto him, he can take them though they hide themselves ^{1 Esay. 27. 1.} in Samaria, as in the corner of a bed, and in Damascus as in a couch: for God in this place sayth of Ephraim, I wil draw the down as the foules of heauen, ^{1 Amos 3. 12.}

This may seeme harsh to flesh and bloud; which out of weakenesse may euen seeme to plead against God, and say that God is the cause of their ruine and perishing in their finnes, seeing he shoves his power in punishing of them, for those finnes which himself by infusing grace might haue preuented. Dust and ashes dispute not thou with thy maker, ^{u Hos. 14. 3.} *Perditio tua ex te Israel*, Euery reprobate is choked with his owne venome. God can touch pitch, and not bee defiled: as for example, ^{* Job. 1. 15.} *The Sabeans and the Chaldeans spoiled and robbed Iob*, the Diuell caused them, God suffered them, nay in some sort he was an agent; for ^{x Act. 17. 28.} *by him men liue, moue, and haue their being*: author I say of the action, but not of the obliquitie of the action: when impietie was once afloat, God by his wisdom ordained a channell for it that it might turne to his glory, and the greatest good of Iob. When a skilfull musician plaies cunningly vpon a Lute that is out of tune, the iarre (if there be any) comes from the lute, not from the hand: when mens liues are out of tune ought they to blame that wise and powerfull finger of God without which they cannot worke? No, no: O sinner all

that iarring comes of thy selfe. It is not God (O drunkard) but thy selfe that drinkest thee drunke: Nor God (O thou murderer) but thy selfe that stains thy selfe with bloud: Nor God (O thou blasphemer) but thy selfe that filles thy
 y *Eccles. 23* 12. mouth with y words that are clothed with death: build not thy finnes vpon the backe of God: thou mockest thy self, when thou thinkest to shift thy burden from thy selfe vnto his
 * *Ezech. 18* 4 shoulders. * The same soule that sinneth, the same must die, vnlesse Gods mercy bee all the greater. As the Diuell brings darkenesse out of light, so the manner of God is to bring light out of darkenesse: therupon Saint *Origen* speaketh of a great pedigree of blessings deriued from that vn-naturall sinne of the selling of *Ioseph* into Egypt, which blessing after many yeares returned plentifully againe vnto his fathers house. * Saint *Austen* in fewe wordes determines this question: the Diuell tempts, man consents, God forsakes. Let God bee true, and all men liars: Let God be iustly esteemed pure, and all the world be tainted with impietie. God in his wisdom shewes his iustice oft and many a time vpon vs, as at this time vpon *Ephraim*, that by his correction hee may call vs home vnto him: ^b *Hee drawes vs gently with the cordes of a man, euen with the hands of loue, least wee should bee drawn from him by Egypt or by Ashur, by little finnes or by great, c by the cordes of vanitie or by the cart-ropes of iniquitie.*

* Aug. in
Faulsum
Manich.

b *Hos. 11. 4*

c *Esay. 5. 18*

Chastice.

And therefore in the wordes following, he calls them chastisements: which chastisements (when men are incorrigible, deafe adders and stop their eares against the wise charmer) are the best meanes to cast salte vpon affections, and giues eyes vnto reason: hee sayeth, I will chastice them. The chasticements of GOD lay heauie (that my discourse may beare date then, and not before the coming of our Sauour in the flesh) vpon the sonne of GOD himselfe: the rodde wherewith God did suffer him to be chasticed were his enemies and his friends: his enemies were
 d *Psa. 22. 16* like d as many dogges that came vpon him: and as the Sunne entring into the constellation called the Dogge, argueth a hote season: so the conflict must needes bee hote when the
 Sunne

Sunne of righteousnesse fell among so many dogges: his friendes, the flocke, were so amazed (the shepheard being smitten) that he was like a tree hauing all the leaues beaten of: not only the withered leaues, those which followed him for his bread and for his miracles fell away, but the greene leaues also, they which loued him best, his own ^c Peter both denied and forswore him. ^f If these things fell vnto the greene tree, what shall bee done vnto the drie tree? The Church could not scape sorrow, but hath lien ^g as a lodge in a garden of cucumbers, and as a besieged Citie. When the diuell trieth, hee trieth with a sine, ^h Satan hath a fired to winne thee as wheat: ^b When God trieth, hee trieth with a fanne; ⁱ With a fanne will hee purge his floore: a sine keeps the bad, and sends away the good: a fanne keeps the good, and sends away the bad: therefore the trials of the diuell do rob vs of our vertue, and the trials of God by affliction do dispatch away all our vices. Be not afraid (saith ^k Petrarch) though the house, the body be shaken, so the soule, the guest of the body fare well. Affliction is the whetstone of zeale, which made God sometimes let his Church taste of it, and ^l lie among the pots, though her wings be of siluer, and her feathers of golde. God doth come with loue or with a rod interchangeably as it pleaseth him: Hee hath piped vnto vs by many earthly blessings; haue our hearts danced for ioy, and in our songs haue we prayed him? He hath mourned vnto vs by the shaking of diuers rods, and calamities ouer our heads, and hath our mourning for sinne beene like the mourning of the mother for the losse of her first borne? If we will bee reconciled by neither meanes, hee will doe vnto vs as hee did vnto Ephraim: ^m For when hee piped to Ephraim by his loue and by his worde, they would not treade right measures by their obedience, therefore hee tolde them they must adresse themselves to weeping, for now he meant to mourn vnto them and to chastice them as their congregation had heard.

Such is the confluence of opinions for the exposition of these words, so diuers and so iustling the crowde of interpreters, that I cannot without wronging you ouermuch, ⁿ A. their congregation hath heard.
marshall

n Zanchius
& alii.

o Ion. 3. 4.

p 1. Reg. 18.
44.

q Mat. 3. 10.

marshall them into their severall ranks: therefore ⁿ I will at this time build vpon that which is subscribed vnto by the best, and excepted against by none; which I take to bee the quick of these words; and that is this, that they had often heard in their cōgregations, by the law & the prophets, that the chasticements and the rods of God would tread vpon the heeles of their sinnes, if they continued in them. Happy were the men of Ephraim, if they had knowen their owne happines: yet being as they were they were happy, for being forewarned they were forearmed. So was Ninieue: for the noyse of destruction ^o after fortie daies made the Ninuities turne vnto the Lord, and so preuent the danger.

Arise quoth Elias to Achab and ^p prepare thy chariot, for I keare a sound of raine; vnlesse thou passe quickly thou canst not passe: there the sound of raine, preuented the daunger that might haue come by raine: So though the iustice of God require the cutting downe of sinners, yet God in his mercie first ^q putteth the axe to the roote of the tree, to see if that repentance and amendment of life, may preuent that cutting. Seeing then you haue so many warnings in the congregations, to forearme you against danger, make vse of them and be bettered by them, least they proue a cloud of witnesses against you.

I will chastice them as their congregation hath heard. Out of which words, I obserue first that the preacher who is the tongue of the congregation, ought to tell the people of their danger to come: Secondly, the people who are the eare of the congregation, ought to yeelde their obedience vnto the voice of the shepheard; a well composed body that hath such a tongue and such an eare. The preacher should tell the congregation of the danger to come: but some cannot, some dare not, some will not, some though they doe it doe it to no purpose.

Some cannot.

r Apoc. 10.

10.

Ezech. 3. 1.

Some cannot, for they runne before they be sent, not hauing eaten ^r the little booke that Saint Iohn and Ezechiel were commanded to eate: they giue counsell before they receiue it of the Lord, they preach without meditation, they onelie turne the cocke and let the water runne whereas fishers of men

men should bee as the Apostles were (when they were
 fishers) who were not alwayes casting in their nets, but som
 times mending their nets: so if these men bee alwayes fee-
 ding others by their preaching & neuer feeding theselues
 by reading and meditation, they will proue but dry nurses
 in a while, and vnfit to giue the sincere milke of the word to
 others: what then, *is there no balm in Gilead? is there no phy-* (Ier. 8. 22.
sition there? Yes, but some dare not. Some dare not, forget-
 ting (that when occasion serueth) they must bee *sonnes of* Mar. 3. 17
thunder, as well as of consolation. Woe vnto them that gild o-
 uer ragged wals and rotten posts, *who dawbe with vntem-* u Ezecb. 13.
pered mortar, & sowe pillowes vnder the elbowes of sinners: 10.
*saying peace, peace, when there is no peace: * Let such a tongue* * Ps. 83. 6
cleaue to the rooſe of the mouth, let such a dawbing right hand
forget his cunning. In the Gospell wee read of *a woman,* Mat. 13. 33
that seasoned three peckes of meale till all were leauened. I com-
 pare the three peckes of meale to three sorts of men, our su-
 perious, our equals, our inferiours: some preachers can be
 content to put leauen (sharpnesse inough) into their equals
 and inferiours, but when they should come to season their
 superiours, they dare not, they flatter, instead of leauen, they
 bring hony: they are in som sort like Surgeons, though they
 haue not Lions harts, courage to launce, and pearce, & cure
 the sinnes, yet they haue Ladies hands, which (they say) are
 enured to complexions and paintings, they haue comple-
 xion for every vice; both will and skill to iustifie the bal-
 lances of deceipt and wickednesse (be it neuer so great) in a
 frie'd or in a man of power. They be like ciphers which are
 nothing of theselues, but serue to raise the figure to a higher
 number: so these are men of no worth, only they serue by
 their flatterie to puffle men vp with an opinion that they be
 more then indeed they are. *1 Hottoman* a learned Lawyer, *1 Hotto. in*
 sayth that an Ambassador should not be like a stage player *histreatise*
 to change his person, hee must stand constantly vpon the *called the*
 will and pleasure of his King. If an Ambassador must bee *ambassador.*
 so, then Gods Ambassador must be so, & more then so, de-
 liuering neither more nor lesse, then the counsell of God.
John Baptiſt (that day starre before the Sunne) the forerun-

ner of Christ did not sticke to tell *Herode* that * it was not
 * *Mat. 14. 4* lawfull for him to haue his brother *Philips* wife; though * *A-*
 a *Amos. 7.* *maziah* said vnto *Amos*, Go thou Soer into the Land of *Iuda*, &
 vers. 12, 13 prophesie there, but prophesie not in *Bethel*, it is the Kings chap-
 pell, it is *Ieroboams* court: Such agents for the Diuell (that
 breed singing in the eares of great men, and make their
 heads giddie) would perswade that those great men of the
 world (who haue their authoritie giuen them as a talent
 whereby they may punish others) should become sanctu-
 aries for sinne, and that no man should dare to meddle
 with any vice that they are giuen vnto. b When the hatchet
 b *Dent. 19. 5* of any man hewing timber did by chance flie out of his hand, bit,
 hurt, or kill a man, there was allowed him a Citie of refuge: If any
 preacher hewing timber for the building of the Lord, touch
 or wound any of his auditors, shal there not be allowed vn-
 to him a City of refuge? Yes, the necessitie that lies vpō him
 to discharge his own conscience, & deliuer the Lords coun-
 sell, will be sufficient to plead his pardon.

Some will
 not.
 c *Gen. 49. 14* Some againe will not though they can and dare; they are
 like c *Isshachar*, who was a strong asse couching downe vnder two
 burdens, (two or thre liuings) saying, *Rest is good*. Such a
 one was *Alexander* the sixt, who was more fit to keepe the
 d Pageant
 of Popes. castle of d *Saint Angelo* against *Charles* the eight, King of
 France, then to tend the flock of God against the inuasions
 of Satan: hee I say hauing sonnes whome hee especially ad-
 uanced vnto honor, viz. the prince of Sicily, *Cesar Borgia*,
 e Ant Cesar
 aut nihil. first a Cardinall, then Duke of Valentia, e first *Cesar*, then
 nothing, according to his own speach, & the duke of Spain,
 who being murdered and cast into Tyber, and dragged for
 by his careful father, made his father then, & perhaps only
 then worthy to be accounted a fisher of men. Christ (if you
 marke them well) with many working words, doth inforce
 ministers to be careful guardians of their congregations:
 though *Peter* himselfe tells him thrice that he loues him, yet he
 f *Ioh. 11. 17* will not take his loue to be sincere vnlesse *Peter* will f feede
 his sheepe, feede his lambs: by all the termes of loue that may
 be, he pleades and becomes an aduocate for his people, lest
 the sheep of his fould should wander in the wildernes with-
 out

out a guide. Ministers are called shepheards, watchmen, laborers, their names are not still borne, but have their signification and teach them their duty: yet some wil not, though their office be to be orators for the people & Ambassadors from God.

Some againe, though they doe it, doe it to no purpose: as Some do it when they giue good oracles out of *Moses* his chaire and yet have not consecrated hands to perform what they speak; ^{to no purpose.} which makes the people thinke of some great myserie of Atheisme, that was neuer yet imparted to them. It should be with the minister as in the vision that *Ezechiel* sawe, ^{g Ezech. 1.8} *h* a hand vnder a wing: they should not only haue knowledge to mount vpwards, but a hand also to perform that which they know is meet. Therefore in the olde Testament, there was not only *Aaron* that had vpon his breast plate, ^h *Vrim and Thummim*, perfection of life as well as light of vnderstanding: but in the new Testament also there was *Iohn Baptist*, who was *a shining and burning candle*, not only shining ⁱ *Ioh. 1.35* with knowledge but burning also, such was his zeale. It was an argument of the calling of *Moses*, when his rodde ^k *k* *Nym. 17.8* brought forth both blossomes and ripe alowndes: No man will deny that Minister to be lawfully called, who hath both the goodly blossomes of learning, and the ripe fruits of a lively faith: those that haue the one are like *Saul* ¹ *1. Sam. 8.7* *who ouer-* came his thousand: but those that haue them both are like *Dauid* who ouercame his ten thousand, and being made keepers of the vines they may reioyce that they keepe their owne vines also. *Cant. 1. 5.*

Some cannot, some dare not, some wil not, some though they do it, do it to no purpose. These words I doubt not are drunk vp into the eares of many, with as longing a desire as ^m *Behemoth* would swallow vp *Jordan* into his mouth: but what? Is there sin onely in the house of *Leui*, & not among the rest of the Tribes? no, not onely: I may not silence the sins nor the duty of the people: the people also should heare the threatnings that are deliuered in the congregation. But some will not come, some will not mark when they come, some will not bee pleased when they marke, some

be they pleased or displeased, will not obey.

Not come.

Some will not come, but (like beetles who care more for the dung of the earth then for a rose) they esteeme more of that which is ⁿ losse and dung, ^o then of Christ, the flower of the roote of Iesse: they cannot abide the fauour of him, tho his word be the fauour of life vnto life: though his word turned Lions into Lambes, making the souldiers say, ^q Master what shall wee doe? the subtiltie of the serpent into the simplicitie of a doue, making the Publicans say, Master what shall wee doe? many heads into one tongue, making the people say, Master what shall wee doe? All this, when it was put into the mouth of Iohn the Baptist, Luk. 3. ^r Curseye Meroz, (sayth the Angell of the Lord) *indefinenter maledicite* (as Iunius and Tremelius render it) *curse it with an euerlasting curse*; because the men of that Citie would not come out to helpe the rest of the Tribes in the day of battel. When wee come all to the Church of God vpon the Sabaoth day wee come (like an army) to ioine together to warre against the diuell by our prayers and holy meditations: if there be any that be either idle, or drunken, or wanton, or wordly, or (for any cause) vnwilling to come to ioine with & helpe their brethren in this high seruice, shall I curse them? I pray God they be not cursed with an euerlasting curse. While we blaze the glory of the word, there comes vnto the ignorant a Iesuite or a Seminary or perhaps a pupill of theirs, & beguiles them with a shew & pretence of antiquitie, as the Gibeonites beguiled Ioshua, by telling him a tale ^{of} *of oulde shoes, and oulde bottles, and ould mouldy bread*: they tell them the olde good world was then at the best, when they liued vnder the Latine law, and knew no Scripture, but beleueed as the Church beleueed, and so by this meanes many simple men haue beene drawne to make a league with them (as Ioshua did) ^r *without asking counsell of God*. I doe with reuerence ascribe all conuenient authoritie vnto the Church, whose beauty within is farre more then I can comprehend.

^u *Par domus est caelo, sed minor est Domino*. The Church, the house of God is glorious, and euen the gate of heauen, but the Church (especially those hoodwink Churches in those

ⁿ Phil. 3. 8

^o Rom. 15. 12

^p 2. Cor. 2. 16

^q Luk. 3. 14

^r Iudg. 5. 23

^s Iosh. 9. vers.

4. 5.

^t Iosh. 9. 14

^u Martiall.

those sickely times whereof I spake before) is farre inferior to Christ the Lord of the Church, and his holy word which is his will, whereby hee governeth this house of his. And therefore despising the words of God * (*which are Yea and Amen*) we must not only eye the Church, which may erre while shee is militant here on the earth. Those that traueile Southward haue the Northerne pole for their direction, till they come beyonde the hote and burning zone or part of the world: which when they haue once passed they lose the sight of the Northerne, and the Southerne pole ariseth to be their guide: so while we passe to heauenward through * *this glassie sea mingled with fire*, which is the world, wee are directed (as by a starre) by the word of God: but when we are once past the hot fits and pangs of death, then wee lose that directiō, we need it no more, an other light is our comfort, euen *the light of the Lambe for euer and euer.* * *No falling of Manna vnto the children of Israel*, when once they had gotten a crophe in the Land of promise, so long it fell, and no longer; noe more the word, noe more the bread of this life shal nourish vs, we need it not when wee haue the blessings of that place which floweth with better things then either milke or hony.

Some wil not marke when they come, yet both strong and weak Christians should marke, for the word of God is a *Riuer* wher the Elephant may plunge and the Lamb may wade. In the Church * when the Priest praieth and blesseth, I see one talking and another laughing: when thou sittest and kneelest there, dost thou not know that thou art in the company of Angels? and yet doest thou laugh or scorne. If these things be not worthy of a thunderbolt, I know not what is. * To pollute a common wel, where the whole Citie fercheth water, is a thing that cānot be indured: how much more to abuse the Church where Gods people come for the waters of comfort? * *Cœt cœtus*, the people gather together, & like a band of men they set vpon God with their prayers. *Grata est bac vis*: God is pleased to haue such violence offered vnto him. When you come then vnto the Church, marke well the vse of the Laver in the sanctuarie.

* 2 Cor. 1.20

* Apoc. 19

* Apoc. 2.1

* Ios. 5.12

Some doe
not marke
when they
come.

* Greg. in
mor.

* Chrysost.
Hom. 24. in
Ga.

* August.
contra Do-
natis.

* Tertull.
Apolog.
cap. 19.

b *Leuit. 11*

Exodus the 30. and the 18 verse: and wash your selues before and when you offer your sacrifice. ^b *No beast was cleane, but that which chewed the cud:* If you will bee cleane, and pleasing vnto God, heare not only, but marke and chewe the cud by serious meditations: God cared not so much for *Dauid* sacrifices as for his obedient attention vnto his word: the former he needed not, for *His are the bullockes vpon ten thousand Plaines:* but the later hee required, and gaue *Dauid* power to performe it: whereupon *Dauid* saith,

c *Psal. 40. 8*

^c *Sacrifice and burnt offerings thou wouldest not haue, but mine eare hast thou opened:* he made account he should heare, and attention would be more pleasing vnto God then any sa-

d *Exod. 21. 6*

crifice. ^d *If a man for loue of his master were willing to bee his seruant continually, he must by the Iudges of the city haue his eare bored:* If you vow your selues continuall seruants vnto the Lord, you must desire the Iudge of quick & dead to bore & open your ears that you may hear & know his wil. Whē you com vp thē with the Tribes into the house of the lord, bring your buckets with you vnto the wel, your ears & harts that they may be filled, ^e *Grudge not to watch with God one houre,*

e *Mat. 16. 40*

let no temptatiō of flesh, the world, or the diuel steal away your hearts. Like children dote not vpon babies while you shuld learn your lessō, be not miscarried by worldly shews

f *Mat. 16. 23*

& vanities. Say vnto euery euil suggestion, ^f *Turne thee be-*

g *Exod. 3. 5*

hind me, *Satan:* know that ^g *the ground where you sit & kneel and stand, is holy ground.* Let God in his owne house bee the Emperour of the field: and by his word he wil hammer you

h *Laſtantiuſ*

lib. 3. diuin.

inſtitut.

i *2. Cor. 2. 16*k *Eph. 4. 8*l *Vinc. Ler.*

contra. h.

rel. cap. 17

so, that if he find you ^h like Lions, he wil make you lambes, if he find you weake, he wil make you resolute, neuer to be outlaced by the flames of persecutions: ⁱ *who is sufficient for those things?* for the message of God: yet ^k *God hath giue gifts vnto men,* wherby they deliuer the worde of God (as *Vincentius* ^l *Leuinenſis* sayth) nouē, but not nouum; after a newe maner, but no other word then that which was from the beginning: and they stand vpon the watchtowers in your Churches to descry the danger & giue you warning, heare thē, & by their preaching together with the power of gods holy spirit (a beam of the Sun of righteousness) you wil quickly

per.

perceiue your soules not to be virgins, you wil see your own
 sins & corruptions that you may amend, as the beam of the
 sun shining in a house discouers many moles which before
 were vnperceiued: woldst thou not be caught by the hooks
 of Satan? then let not thy mind leap out of the poole, out of
the wel of the water of life, at every flie, at euery wordly vanity:
 woldst thou haue thy affectiōs deep died in religiō, so that
 thy mind clothed with thē may be taken to wear the livery
 of God? then let thē stay long in the liquor, let thy body stay
 in the Church, & thy minde be settled vpon the word that is
 read & preached: so by the hāmer of Gods word without,
 and the fire of the holie Ghost working within, thou wilt
 be beaten & fashioned into a signet, neer & deer vnto God:
 but if (^m *Coniah like*) thou being a signet on Gods finger dost re- ^m *Ier. 22. 24*
 bell against him, he will pull thee off.

But some will not be pleased when they marke, but like ^{Not pleased.}
 Apes & Monkeys which break euery glasse they look into,
 because euery glasse doth shew them their own deformities
 so they quarel with al preachers and preaching because the
 truth deliuered cannot chuse but shew them their own oug-
 lines. They haue their galles in their eares: whatsoeuer they
 heare turns into the gall of bitternes, they loue to haue their
 ears sheaths for flattery, they relish nothing but *placentia*, if
 there be any sin that rules in them (as who hath not one or
 other that is *pradominant*) then they acknowledge *no king*,
but Cesar, no ruler but that euill affection, the word of God
 shal not ouerrule them by their good wils. How much bet-
 ter were it for men when they are touched by sermons, to
 giue God thanks for it, because God hath sent a special me-
 ssenger that day to take them (aboue others) *as brands out of*
the fire, & like stinging spirits to bring them vnto God. For
 such words ⁿ *bind kings in chaines, and nobles in linkes of iron:*
 they carrie not away the eare vnto God for a present, but a ⁿ *Psa. 149. 8*
heart ^o *which he himselfe requires of all his sons:* O God (may ^o *Pro. 23. 26*
 they say, who are touched for their sinne) I thank thee, ^p *this* ^p *Luk. 19. 9*
day is saluation come into my house.

Some again (be they pleased or displeased) wil not obey. ^{Not obey.}
 Thogh the word of God like the *Sun stāding stil in Gibeon*, ^q *Iosh. 10. 42*
 and

and the Moone in the valley of Aielon, hath beene a long time at the noone point and height, that by the benefit of it wee might be reuenged of our greatest enemy: yet I feare, the Diuell may still walke ^r in drie places, as he delights to doe, among those (I meane) that are not moyſened with this well of liuing water, or if they haue heard the word, yet ^r it takes little or no roote because it hath fallen in stonie or thorny places. When Naaman murmured at Elisba saying, that ^r Abanah and Pharphar rivers of Damasus were better then either Iordan or any riuer in Israell: the seruant of Naaman said unto him, If the man of God should bid thee doe a great matter, wouldest thou not do it? much more when he bids thee wash thy self seauen times in Iordan and be cleane. So should wee doe any thing that God commands in his worde (euen because hee commands) much more when hee bids vs obey and bee saued. The assurance that we haue for our saluation is in the word of God, we know in whom to trust: but God keeps a counterpane thereof, hee is not ignorant, but knowes whom wee must obey: as he will on his, so must wee on our parts performe conditions. ^u If hauing gone astray and being in daunger of Herod (Of the Diuel worse then Herod) we will not with the wise men of the East returne home another way, then God may say (as Dauid sayde in the pang and burthen of his soule) * O my sonne Absalon, O Absalon my sonne, my son; you would needes be rebels: but, as hee was hanged in his own haire, so your lot is to perish by your own rebellion. Heare the worde then, as though the very message brought you wings to flye to God: let not sinne (that shot without noyse) wound you vnawares and possesse you so strongly, that you be loth to leaue it till it leaue you, so that you say of it, as Abraham sayd of the sonne of the bond-woman, * O that Ishmael might liue in thy sight. And surely such is the nature of man, that euerie one hath a sin (which I may call a peculiar) beloued with an extraordinarie loue, for which he desires a dispensatiō, though he can be cōtent to forgoe all other sinnes but that. As Lot sayd of Zoar, ^y O Lord spare it, it is but a little City: so euery man saith of his beloued sin, O lord spare that, it is but a smal sin, I am naturally inclined

r Mat. 12. 4

r Math. 13

r 2 Reg. 5.

vers. 12. 13

u Chrysoſt. in

2. Math.

* 2. Sam. 18.

33.

x Gen. 17. 18

y Gen. 19. 20

inclined vnto it, and therefore to be borne withall, from other finnes I am content to bee weaned. Thus euery man would be so sawcy as to passe a faculty with God, if he were not both wise & iust. The diuell is like *Nimrod a great hunter*, O Lord keep vs out of his chafe: yet men like the pleasures of sin: and though they be in danger to be molested with many spirits and terrors, who come within the compass of finnes enchanted circle, yet are they neuer willing out of the Diuels by-pathes to follow their mother the Church, *by the steps of the flocke. Cant. 1. 7.* not from vertue to vertue, from grace to grace; which is the progresse of Christians, to whom Christ saith * *Arise my loue, my faire one and come away.* Moisture in the feet strikes vp into the head, the sinne of the meanest member dishonours our head Christ. Let the girdle of verity be straight girt about your loins; I meane, obserue strictly that which God commaunds: he sayth Prepare your selues for heaven: say you, * *O God my heart is ready, my heart is ready:* he sayth, *Seek ye my face,* answer you againe, and say, *Thy face O Lord will I seeke:* lay your noses open vnto the sweet sauour of life vnto life: your eyes vnto the Day-starre that is sprung from on high: your eares vnto the charmes of the wise charmer: and seeing God by his word knocks at your doores, *b Lift vp your selues you gates, and be ye lift vp ye everlasting doores, that the King of glory may enter in.* Let not the Ministers of Gods word, rowe any longer against winde and tide: but seeing they are appointed to raise vp seed to their elder brother Christ Iesus, by preaching, *c (as Gregory doth moralize that leuitical decree)* be flexible at their perswasions. *d Then shall that of Pope Gregory* bee more fitly applyed to you, then when it was spoken; *Angli quasi Angeli*, not for the beauty of the body, but for that beauty which is the beauty of your mother the Church, *who is as glorious within.* *e Conyes are a people not mighty, yet they make their houses in the Rocke:* howsoeuer many of you in this world be but meane, yet bee wise, and build vpon the Rocke of your defence: doe it in deed by your obedience vnto the word, if you will stand against all temptations: if you doe but in shew only, it is but a san-

* Cant. 2. 10

a Psal. 57. 8.

b Psal. 24. 7.

c Lib. 1. pal-

toral. curz

cap. 5.

d Our eng.

Chr. M. Fox

and others.

e Pro. 30. 26.

f M. Krolles
his hist. of
the Turkes.

dy building and will fall. ^f *Vladislaus* no lesse then a king of Polone and Hungary, and therefore a Christian King, was punished with a great ouerthrowe at Verna for breaking his promise & oath made to *Amurath* the 6. who was no better then a cruel and an irreligious Turke: how shall men who are base, farre worse then Kings, and yet Christians by profession, escape Gods fearefull iudgements for breaking their promise and vowe made in their baptisme, not vnto a Turke, but vnto God, not irreligious but the authour of all religion? Therefore remember your vow and yeeld your obedience? If euer it was a time to hearken to Gods word in Gods congregation; it is now, when ^g *Exod. 8.28* the wicked swarme like the flies in Egypt. ^h The starre called wormewood is fallen into this glassy sea, and hath poysoned the world. *Antigonum quero* (quoth one) I seeke *Antigonus*: So may wee: Where is the innocency of former ages? Now the wicked, ⁱ like the leane kine (which Pharaoh sawe in his dreame) eate vp the fat ones (the good men) yet are they neuer a whit the fatter themselves, but as ill fauored as ^k *Zecha. 3. 1.* they were before. In this age one may see ^k *Iehoshuaes*, the best men, standing before the Angell of the Lord, in the best place and presence, and Satan on their right hands hindring their best actions: The Lord reprove thee Satan, euen the Lord, that hath chosen Ierusalem, reprove thee.

Especially now seeing the ends of the world are drawing neere vnto vs. It is (in respect of vs) long, since Christ ^l *Apo. 22. 20* sayd, ^l *Surely I come quickly.* And now by the forerunners of the end, we may guesse the beginning of sorrowes vnto the wicked: but as for you that haue better learned Christ; ^m *Lu. 21. 28* Lift up your heads, for your redemption draweth neere. One forerunner, is carnall security; men shall (as they did in the dayes of Noah) put farre from them the euill day: euen now ⁿ *Zech. 1. 11.* men pamper the flesh, their bellies haue no cares. ⁿ The man among the myrrhe trees sayd most truly then (so might he now) that all the world is at rest: Such is the security and sleep in sinne, that with the world it is midnight: but be-
^o *Mat. 25. 6.* ware; ^o at midnight will the Bridegroom come, hee will once
^p *Hag. 2. 7* more shake not onely the earth, but the beauen also. Looke
you

you been not taken vnawares in your bloody feathers, vnbrace not your selues as though the armour of a Christian were no wearing for you: ye are yet in the militant church: the diuell so long as the world indures will neuer dislodge his campe, but be vp in armes against you. Yet blessed be your God who leads you against him, with the *q two stauces*, *q Zech. 11. 7.* beauty and bands, a beautifull and comely gouernment, and with the bands of loue: doe not all the other forerunners follow after with *r wind in their wings*, *r warres abroad*, *ru- r Zech. 5. 9.* mours of warres at home, a generall conflagration among *l Matth. 24.* priuate men, by strife & enuy: the pestilence knocking at our doores: So *r little faith among men*, that the wiser sort *l Luk 18.* and more nimble headed are pioners & vnderminers of others: which made *David* in his time say, hauing the choice of three plagues (& we haue now much more cause) *u Lord u 2. Sa. 24. 14* let me not fall into the hands of men.

Antichrist, ** the man of sinne, sitting as God in the temple of * 2. Thes. 2. 4* God, whose mystery of iniquity beginning to work in *Pauls* time, hath now filled the world brimme full of poison: many false Christs (if you looke into our Chronicles) haue lift vp their heads many yeares agoe: how many lews be conuerted to Christ wee cannot tell, but wee are to hope that Gods priuy seale hath marked many among them who liue in Italy, France, Germany, and other places of Christendome. Wee haue seene signes by fire, many and fearefull: Signes by water, when God did let it loose to the spoyle of whole countries, the next yeare he bound it vp with frosts, and gaue it barres and doores, saying ** Hitherto shalt thou x Job. 38. 11.* come, and thou shalt come no further, here shalt thou stay thy proude waues.

There haue bin signes in the stars set by him who guides *y Arcturus with his sonnes*: as there was a blazing starre seen *y Job. 38. 32* in Cassiopæa, for the iudging of whose place and altitude ** An. 1572.* our Mathematicians wrote two bookes, the one called *Ala mathematica*, the other called *Scala mathematica*; but they could neither fly so high nor clime so high, but they found that *digitus Dei*, the finger of God was aboue them. These signes and tokens (beloued) are not limetwigges to

catch you, but rather markes to direct you: let all your knowledge of these and other things end at home: your best Geometry is to measure the length, and the bredth, and the depth of Gods mercy: your best Arithmeticke is to *a Psal. 39. 5.* learne to *a number your dayes*: your best Grammar to learne to know the property of that name which is a name aboue *b Phil. 2. 10.* all names, whereat *b all the things in heauen and earth doe bow* *c Ma. 24. 29* themselves. These signes are past and gone: when *c the sun will be darkned, and the moon turned into blond*, we cannot tell: but for the publication of the Gospel ouer the world, it may bee proued by many instances. One most pregnant, most fresh, is that of *Virginia* which now (by God grace) through our English shal heare news of Christ, the gospel of Christ *d Rom. 10. 18* shall be published, no doubt *d the sound of the Preachers will* ** Esa. 58. 11* goe out into that corner of the world, and make it as a ** well watered garden*. There were a people of the like qualitie (with the naturall inhabitants of *Virginia*) poore and naked things. (I call them so, the more to indeare your affections) when they were conquered, there was that crueltie vsed vnto them, that scandall was giuen vnto the name of Christ, the name of Christianity grewe odious vnto them, by reason of that cruelty they would let it haue no roome in their thoughts. It would require a iust volume of it self, to tell you what *Benzo* and *Bartholomew* a *Casa* write of this argument: but I hope our English are of that metall, that hauing in their hands *the key of the kingdome of God*, they will not keepe those weake ones out, but rather make way for the Gospel (as I hope they may) by their gentle & humane dealing. You see many of the forerunners of the *e Mat. 24. 32* end, haue already runne their race: *c as the summer followeth the blowing of the figge-tree, so the end followes these things*; it is the application of Christ himselfe. O that I had the tong of the learned, that I might cloath & enrich with due lights of speech this point, which was euer acknowledged by as many Philosophers as looking vpon the Sun of righteousness through the cloude of Nature, held the immortality *f Psal. 14. 1.* of the soule, and not now denied by any but by *f that foole that saith in his heart there is no God*, He is a fool, scorne him: he

he sayth in his heart, he is a dissembler; trust him not: hee sayth there is no God, therefore he is a blasphemers, abhorre him: and roue not vpon these things in the tempest of your iudgements; but let zeale the carefull nurse of Christianity, whose warmth dooth much helpe the blowing of vertue, maintaine in you these meditations. ^g So did it in *Prudentius*, who framed a song vnto the crowing of the cocke, whose noyse resembled the last trumpe, which should awake men sleeping in their graues, and giue warning of the great day. ^h So did it in *S. Ierome*, who (whatsoeuer he did) thought he heard in his eares the found of the last trumpe, saying, Arise you dead, and come vnto iudgement. The Pilot who gouernes the ship, sitteth at the sterne which is at the hinder end of the ship: if a man will gouerne his life well, his meditations must be settled vpon the later end of his life: *Who if so remembers his end can neuer do amisse.* And ⁱ *Eccles. 7. 36* (God knowes) it is a needfull thing to bee remembred: for *mille modis morimur, vno bene*, there be a thousand wayes to die, and but one way to die well. When Christ came first, he came to vanquish the Diuel, that ^k *Goliath that braued the host of the lining God*: when he comes the second time, hee will come to bee reuenged of those churlish *Nabals*, who haue vnkindly rendred vnto him, *hatred for his goodwil*: examine your selues of what ranke you be: and as Christ aduifeth the man of warre in the Gospell ^l *to sit downe and take counsell whether hee be able with ten thousand to meete him that cometh against him with twenty thousand; if hee bee not, then while he is a great way off (if he be wise) he will send Embassadors and desire conditions of peace*: So think and know, that you are not able to answere God one for a thousand: therefore while he is yet a far off, before the ends of the world come vpon you, send your Embassadors to intreat a peace: cast out the dumb spirit and pray vnto him: the deafe spirit and heare his word: the lame spirit and walke vnto him in your liues and conuersations: the fearefull spirit and beleue in him: that you may sing victoriously as *Deborah* did, ^m *O my soule thou hast marched valiantly.* ⁿ *Ind. 5. 21.*

Let your thoughts be sublimed by the the spirit of God.

Arise

Arise vnto your selues, arise in your selues, arise from your selues, and arise aboue your selues : vnto your selues by knowing of your finnes, in your selues by acknowledging of your finnes, from your selues by forsaking your finnes, ^{n Phil. 3. 20.} and aboue your selues by hauing ⁿ your liues a conuersation ^{o Ps. 144. 12} in heauen. God would haue you (his sonnes) to be ^o as goodly plants; and you (his daughters) to be as the polished corners of the Temple. Therefore he doth in his congregations oft & many a time perswade by his word : therefore, *per hac lumina*, for the light of the Gospels sake : suggest by his spirit: therefore *per hac lumina & auras*, for the sake of the spirit of God, ^p that wind that is rushing & mightie: Gods iustice doth inforce, therefore ^q *per genitorem oro*, for God the Fathers sake : the mercy of Christ doth allure: therefore *per spem surgentis Iulii*, for the sake of God the Son in whom you hope, I desire you that you will meditate vpon your day of account. And while I found out vnto you these things, it becomes me like a Cocke to clap mine own wings vpon mine own breast, & rowse vp my self out of my slumber, before I giue you & others warning of the approach of the great day; that you with me, and I with you, may all vpon Angels wings be carried vp to heauen, & like Larks sing merrily while we are mounting. Then & there (that at length I may take my worke out of the loomes and conclude) (hal we haue ioy of our selues, ioy of our friends, ioie of the King of heauen, and ioy of the ioyes of heauen. ioie of our selues; for, though ^r one differ from an other in glory, yet we shal be like pots ful of water, one being greater then another: he that hath least (being brimme ful) shall haue as much glory as he can haue or desire, Ioy one of another, for ^{Lu. 16. 24} if the rich man in hell ^r knew which was Abraham, and which was Lazarus in heauen: and if at Christs transfiguration (being but a shadow of immortalitie) ^r Peter, Iames and Iohn, ^r knewe Moses and Elias, though they had neuer seene them before, much more shal we (I take it in the fulnes of glorie) know one another, who haue been acquainted vpon earth. ⁿ ^{Reu. 12. 1. 2} Ioy of the king of Heauen, who ⁿ shall be our light for euer, at whose right hand there is fulnesse of ioy for euer more. Ioy of the

^p Acts 2. 2
^q Virg. Aeneid. libro sexto.

^r 1. Cor. 15.
 40

the ioyes of heauen, where we shall not hunger, there is the tree of life: nor perish with thirst, there is the water of life: nor be perplexed with melancholy, there is a quire of Angels & Archangels ever singing & making melody: which melody that we may be partakers of, I desire of God, & let all the people say Amen: and let Christ Iesus * whose wordes * 2. Cor. 1. 20 are Yea, and Amen, x that faithfull witnesse in heauen set to his x Apoc. 1. 5 seale, and say Amen vnto it. Euen so Lord Iesus, Amen, Amen.

LAVS DEO SOLI.

F I N I S.

